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A BREEFE AVNSWERE OF IOSEPHVS QVERCETANVS ARMENIAcus, Doctor of Phisick, to the exposition of Iacobus Aubertus Vindonis, concerning the original, and causes of Mettalles. Set foorth against Chimists.

Another exquisite and plaine Treatise of the same Iosephus, concerning the Spagericall preparations, and vse of minerall, animall, and vegitable Medicines.

Whereunto is added diuers rare secretes, not heeretofore knowne of many. By *Iohn Hester*, practicioner in the Spagericall Arte.

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Reuben Melmoth

To the Right worſhipfull Ma. *Robert Carey* Eſquire, Iohn Heſter your humble ſeruaunt, wiſheth ſucceſſe in all vertuous actions, and accompliſhment of all honourable attempts.

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WIſe men in all ages (right worſhipfull) haue beene of the mind of Plato, *that man is not borne wholie, and ſolie for himſelfe, but partly for his Parents and friends, and moſt eſpecially for his Countrey and Common-weale.* Solon, Pythagoras, Plato *and diuers others, to leaue vnto the worlde thoſe inuentions, which their ſtudie and induſtrie had firſt found out, and thoſe inſtructions, which in theyr long trauaile they had learned of other: all which they made known to the world, partly by writing, partly by tradition vnto their followers. The ſame minde haue diuers others held from time to time, whereby Artes & Sciences are come to that perfection and excellencie which nowe we ſee, and would floriſh much more, were it not that the malice and ill diſpoſition of ſome men, (farre otherwiſe affected) did eyther enuiouſly ſuppreſſe and*

conceale or fraudulentlie obſcure, and with many fallacies and ſubtilties ſhadow and couer thoſe things, which beeing plainly ſette downe, might redounde to a more generall good then eaſily may be expreſſed. And howſoeuer this malicious ſuppreſsing, or ſophiſticate publiſhing of diuers ſecrets, be generall in many Artes and knowledges, yet I thinke it is in no one thing more common then in the Spagericall Arte. In the which Arte, after I had beſtowed many yeeres ſtudie and trauaile, & freely imparted to my Countrime at diuers times heertofore, ſuch ſecrets as by often reading in the beſt Authors of the ſame Arte, or by many experiments of my great labour and charge, I haue founde out moſt certaine and without deceit. And now vnder your Worſhips fauourable protection, & offer to my Countrimens freendly acceptance the Spagericall practiſes of Ioſephus Quercetanus, *augmented with diuers rare ſecrets not commonly knowne, all which & doubt not, will with more fauour be receiued in generall, if they may be graciouſly ſhadowed and defended vnder your Worſhipfull name, whoſe proſperous ſucceſſe in all your honorable and vertuous attempts & actions, with a moſt deuote affection, & doe moſt earneſtly wiſh.*

Your dutifull Seruaunt,

Iohn Heſter.

To

To the gentle *Reader.*

EXperientia ſtultorum gubernatrix, is with ſome held as a Prouerbe autenticke: but in mine opinion, (freendlie Reader) they are moſt fooles that want it. For without it howſoeuer otherwiſe well read, a man can ſay no more in Artes then the great Trauailer, (who in ſome fewe daies, hauing coaſted the worlde in a Card-makers ſhop) can diſcourſe directlie eyther of this or that, but muſt be faine if fault be found, to confeſſe his owne ignoraunce, and blame the Maps falſenes; yet as wee haue with vs a cuſtome, when we heare thinges incredible ſpoken from a far, to ſay, it is better beleeuing it, then going thether to diſproue it: ſo are there many, yea the moſt, which will not ſtick to talke moſt, that leaſt of all aduenture in this perrilous paſſage to Science, and yet the onely directed path called experience: for beſides the daily cares, nightly watchings, external woundes, internall woes, deforming of members, diſquieting of minde, debilitie of ſenſes, and loſſe of ſight, with infinite other incombrances, which lie as Adders in his way that treads this walke, he ſhall on each hand be terrified with Legions of lying Spirits, deluding flatterers, of tame beaſtes by the Philoſopher held the moſt deuouring, and iniurious ſlaunders of wilde beaſts, the moſt implacable, ſelfe tryall hath taught mee this ſince I firſt

vndertooke to ſearch the ſecrets of Earthes flowing bountie, and her Minerall vaines, I haue ſuffered all the vnpleaſant ſharpnes that experiences pathes yeeldes, and endured euery enuie that malice could deuiſe: yet the end I hope for, beeing the benefite of this Weale publique, in which I lyue, a willing, (though vnworthy member) animates me in deſpight of enuie, to profeſſe the neuer dying labors of my ouer-wearied powers, to thoſe that are willing to buy, (for nothing in a manner) what I haue obtained with my precious life. O the God that rewardeth all things, & will in my Redeemer, accept (I doubt not) of my intent, hath ſecretlie ſummoned my ſoule to diſcharge the fruites of her experience.

I haue tranſlated this inſuing worke, and written theſe preſent lines for thy good (gentle Reader.) On theſe flowers let no Spyder preſume, for they are ful of vertue, that makes enuy mute. They are free gifts, and ſhoulde bee gratefully accepted, the beſt intend the beſt, the worſt I write not for.

Such faultes gentle Reader, as by vnskilfulneſſe of the Printer in this argument, and want of my continuall preſence in the printing, which are in any place to be found, I pray thee courteouſly to pardon, and freendly to correct.

A BRIEFE ANSVVERE OF Ioſephus Quercitanus Armeniacus, Doctor of Phyſicke, to the expoſition of *Iacobus Aubertus Vindonis: Concerning* the originall and cauſes *of Mettalles.*

ANOTHER EXQVISITE AND plaine treatiſe of the ſame Ioſephus, concerning the Spagericall preparation, and vſe of Minerall, Animall, and Vegetable medicines.

AND FIRST AN ANSWEARE TO his ſlaunderous Epiſtle, wherein he goeth about to *ouerthrow certaine medicines of thoſe whom hee calleth Paracelſians.*

MInding to anſweare the little booke of *Aubertus*, concerning the originall of mettals, and their cauſes, although it be not greatly worthie of anſwere, yet I neither can, or may paſſe ouer this: greatlie maruelling at the raſhnes of thoſe mé which dare curſe and condemne this arte, approued by the authoritie of ſo many ancient and great men, eſpeciallie *Hermes Triſmegiſtus*, *Geber*, *Lullus*, *Arnoldus*, *Villanouanus*, and our *Auicen* himſelfe. Whoſe teſtimonies, confirmed with authoritie and argumens, yea and with practiſe it ſelfe, are of more waight, then that they ſhould ſo eaſily be ſhaké of, with the ſlender reaſons, & taunts of ſuch mé. But this truely I grant, that through the fault and deceits of ſome ignorant and

wicked men, that the *Chymiſtes* are euill ſpoken of: but to condemne thinges for their abuſe, ſpecially of ſo great weight (as I know and defend this to be) truely it neither can, or ought to be ſo. For it openeth vnto vs ſo many works of the almightie God, it laieth open ſo many ſecretes of nature, and preparations of herbes, beaſtes, and mineralies hetherto vnknowen, and ſheweth the vſes almoſt of all things, which were hidden and laid vp in the boſome of Nature, that they ſhew themſelues vnkinde toward man, that would haue this art buried.

As touching *Paracelſus*, I haue not taken vpon mee the defence of his diuinitie, neither did I euer thinke to agree with him in all points, as though I were ſworne to his doctrine: but beſides the teſtimonie wherewith *Eraſmus* adorneth him in certaine Epiſtles, I dare be bolde to ſay and defend, that he teacheth many things almoſt diuinely, in Phiſicke, which the thankfull poſteritie can neuer commend and praiſe ſufficientle: whereof I truſt occaſion ſhall be geuen to ſpeake in another place. But that all men may know with what diſcretion (thou *Aubertus*) haſt taken in hand to oppugne theſe things: goe to, we will reaſon of thoſe two points, which in the Preface of thy little book thou haſt taken vpon thee to handle. But thou art a man truelie (as I perceuie) of a verie ſharpe witte. The one of thy points which thou handleſt, is concerning *Laudanum*, accounted verie perilous: the other of the burnt eyes of a crabbe, which you alſo think to be ridiculous.

And firſt, becauſe you thinke it not to be the *Laudanum* of *Dioſcorides*, you demaund what it ſhould be. Learn then this of me, that this laudable medicine is ſo called of the Chymical Phyſicians, and that it doeth plainlie anſweare vnto his name, if you call it *Lawdanum*. But you ſay it is made of *Opium*, Is that it that bringeth ſuch a maze into your minde? Indeede *Opium* is put into it, but of a farre better preparation then is commonlie in vſe: not without the ſpirite of wine, or the infuſion of *Diambræ*, by certaine

taine monethes, not without the essence of *Safferon*, *Castoreum*, *Coralles*, *Perles*, *Mumia*, and the oiles of Cinamon, Cloues, Mace, and Annisseedes: of all which, being rightly mingled (as it is the manner of arte) is made that most excellent medicine, to put away all vnkinde heates, to stay all fluxes, and to asswage in marueilous sort all manner of greefes: yet so, that it doeth not extinguish the naturall heate, but rather preserue and defende it by strenthening the spirites, much lesse that it doeth benumme them, or take away the motions from the parts (which is ridicular to be spoken) but with a certeine marueilous qualitie wherewith it excelleth, it helpeth the powers, as by the description of the foresaid things, and their due and not common preparation and mixture may easilie be gathered.

What will you say if I adde more, that there is put into it the true essence of golde, which is so commended in olde time, by the writings of learned Philosophers and Physicians? I beleeue you would laugh at this essence, which is vnknowen vnto you, yet familiar vnto many philosophers. But I affirme that golde to be a most temperate and effectuall remedie to helpe the strength of nature, against melancholike affections, weake stomackes, passions of the heart, and such as be extreamly sadde.

Truelie you may worthelie beleue, that there is much more force in his essence, then in your leafe golde. And this you will graunt (my friend *Aubertus*) that there is greater force of secrete qualities in that most fine golde, then in your brothes sodden with golde. Neither yet doe I thinke you doe beleeue (for that were too absurde) that golde which cannot be wasted or burned with the heate of the fire, can be so digested or ouercome by naturall heate, but that it may by some meane strengthen the hart the substance remaining whole, when as the opinion of the Philosophers is this, that all earth is dead, and that it is only the spirites of things that can worke in bodies. But *Laudanum* it selfe, although it be opiat, yet is it not so

to be reprehended. For if it were not ſo corrected afore, it were very dangerous, & for his extreame coldnes deadlie, as the *Paracelſians* which are the folowers of the true and auncient phiſicke, doe well vnderſtand. For neither doeth any of them doubt, but that *Opium*, to take away his venemous force, is corrected of many, only with ſafferon, caſtoreum and mirre, which correction doeth nothing hinder, but that it may be done with a better preparation: for *Aloes* alſo is waſhed, that it frette not the veines with his ſharpnes: and blacke *Elebore* is made ſo commodious for vſe, with the ſpirite of wine, and oile of Anieſeedes, (that you may learne alſo of the Chymicke Phiſicians) that it may be ſafelie geuen to children againſt the dropſey, and all melancholie affections. Therefore opiat medicines are not ſo raſhlie and vnaduiſedlie to be condemned, of which are made ſundrie medicines to aſſwage the vehement paines of the collicke, reines, pluriſies, and goutes: to prouoke ſleepe, to eaſe the cough, to ſtoppe ſpitting of bloud, and to ſtay all reumes, ſuch as is that *Philonium* which is allowed of all auncient Phyſicions.

Alſo opiat things are neceſſarie in medicines that expell poiſon, *Antidotes*, to ſtrengthen the principall partes, to withſtande the malignitie of any poiſon, and infinite other affects, as may be ſeene in that excellent triacle, deſcribed by *Andromachus* the elder, into which 3. ounces of *Opium* is put. Likewiſe in the fourth and laſt preparation of *Mitridate*, which *Galen*, *Aetius*, and other Greekes, haue drawen from the ancient Phiſicians, *Antipater* and *Cleophantus*, whoſe qualities they haue deſcribed to be moſt like vnto the triacle. Peraduenture you will except, that the compoſition of this our *Laudanum*, is not ſo temperate, as this compoſition of triacle. Therefore you ſhould know it firſt before you reprehende it, which notwithſtanding, both reaſon doeth commend, and experience ſheweth to be very profitable. Which onely medicine it were much better for you and ſuch like to haue,

for

for the curing of many diſeaſes, then thoſe ſundrie decoctions of herbes, wherwith many are moſt miſerably tormented. *Plinius* writeth, that *Licinius* the father of *Cecinna*, killed himſelfe with *Opium*, being wearie of his life. But I am aſſured, that there can none be found that hath been hurt by the vſe of our *Laudanum*, which you notwithſtanding falſly and ſhameleſlie doe write: yea many learned and godlie men will auouch, that it is not without reaſon geuen, but with moſt happie ſucceſſe, and profite to the ſicke, in all manner of rewmes, and to ſwage inflammations, and all other griefes aforeſaid. The compoſition of which moſt excellent medicine, and the preparation deſcribed, which is vnknowen to you, and ſuch as you are: I had put in print if your writings had not forced me to conſider, whether it were expedient to caſte pearles before euery one to treade vpon. *Plin. lib. 20 nat. hiſt. cap. 18.*

Now I come to the other medicine, which you call a ieſt, and laugh becauſe we miniſter the eies of Crabs calcined, to thoſe that are ſicke of a quartane: and ſpecially becauſe we preſcribe for one doſe. ʒ.i. ß. of this powder, and his mixture, for the cure of the quartane: and you conclude, that the whole *Lacus Lemanus* will ſcarce yeld ſo many eies of Crabbes, which certeinly is moſt true: for there be no crabbes in that lake, but many Creuiſes, which you (my *Aubert*) haue not well noted. For there be foure kindes of thoſe ſhell fiſhes, which the Greekes call μαλακόστρακα. The one is called κάραβος, that is, a Locuſt. Another they call *Gamarum*, which *Galen* calleth ἄστακον. The thirde καρίδα, which they call *Squilla*. The fourth is the Crabbe, which the Greekes call καρκινον. All theſe the learned know to be ſundrie kindes.

The *Aſiachi* which you ſuppoſed to be Crabbes, and of the Frenchmen are called *Eſcreuiſes*, are like vnto Locuſtes, and doe little or nothing differ, but onely by a varietie of certaine forepartes and armes: for they haue a long bodie, and a long taile, whereupon there are founde fiue finnes. Only the Crabbes haue a round bodie, and

no taile, for they haue little vſe of it, becauſe they liue neere the earth, and creepe into hollowe places, & ſwim not much. But for your better vnderſtanding, you maie conſult with *Ariſtotle*, *Plinie*, and ſpecially with *Edwarde Wottonne* in his tenth booke of the difference of beaſtes, also the Commentaries of *Matheolus* vpon *Dioſcorides*, which altogether will teach you, that there is very great difference betweene the *Aſtachum*, whereof you vndiſcreetlie ſpeake, and the riuer or ſea crabbe. But you will ſay, there is no great regard to be geuen vnto words, and that theſe kindes of ſhell fiſh, for the moſt parte, are confounded among them ſelues. Let it be ſo, this I would alſo ſpeake by the way, becauſe I ſee you doe lacke them, and that our diſputation might be both more euident, you thinke it two waies abſurd, that the eies of crabbes calcined, ſhould be preſcribed in a quartane, becauſe that by their drith and ſharpenes they increaſe the diſeaſe. O ſubtile argument, and worthie of ſuch a Phiſicion. We are not ignorant (my *Aubertus*) that the continent cauſe or matter of the quartane ague, is the very iuice of melancholie, which by his proper cauſes being gathered much together, that it cannot be ruled by the naturall heate, at length putrifieng, it inflameth this feuer. This melancholie humor the Phiſicians make double: the one naturall, which is as the fex and ſlime of bloud: the other aduſt, which is as it were, the congeled tartar or aſhes of certaine burnt humors: and that commeth ſpecially of yellowe coller, and melancholie aduſt, although ſometime it come of burnt flegme, if we credite the *Arabians*. Therefore ſeeing that the melancholicke humor which is colde and drie, is the matter of theſe feuers, we will confeſſe with you, the cauſe of them to be partly cold and drie: but that it is increaſed by the vſe of all drie and ſharp things, we denie as falſe. For whereas this humor by nature is groſſe, ſlimie and tough and that abounding ſpecially in the ſpleene *Meſenterium*, and vſeth to be gathered about the *Hipochondria* or ſides, and by ſucceſſe of time

Plin. lib. nat hiſt. 6. cap. 71.

time to be indurate: truelie there is no learned Physician that doubteth, but that it is to be mollified, digested, rarefied, made thinne, and cutte: but those thinges which for this purpose are of least force, are mollifying, which the Greekes call μαλακτικὰ, and those which are of a greater force, whotte and thinne, to the seconde or thirde degree, are called of the Greekes ἀραιωτικὰ of the Latinists, rarifying, which with their heate and meane drith, doe dissolue and disperse, mollifie and digest all the hardnes of the spleene, and greeued bowels. The timelie vse of which medicines, chiefflie is both requisite and greatlie commended in quartanes. So the barke of the Ashe, and of Cappars, the roote of *Brionia*, the wilde Cowcumber, Walwort, and *Ireos*, all whotte and drie some euen in the third degree, being taken, they mollifie and driue away all hardnes, or being applied outwarde, doe dissolue and consume the harde spleene: So may I say of *Amoniacum*, *bdellium*, *opoponax*, *galbanum*, which although they be all whotte and drie, euen Barbers know that they haue a great force to mollifie and digest. Seeing then mollifying and rarefying things are conuenient to cure the quartane, as all men confesse being taken in season, thinke it not so absurde or ridiculous (my *Iacobus*) if anie doe also vse the ashes of the eyes, or sometimes of the heads of Crabbes, or for lacke of them, Creuisses. For the ashes of those shell fishes, specially of the eyes, haue great force to extenuate and dissolue that fex of the melancholie humor, which those (whom you call *Paracelsians*) doe name *tartar* congealed. But if you doe so much abhorre these calcinations, which we often vse, and doe aske why we doe it, learne this *Auberius*, out of *Galen*, in the eleuenth booke *de simpl. medic. faculs.* whereas speaking of salt, he vseth these words: Salt burned, digesteth more stronglie then vnburned, by how much the bodie is made more subtile, receiuing his qualities of the fire. Also he writeth in the same booke those medicines which consist of thinne partes, haue more force then they of *Cap.* 11.

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groſſe partes, although they had like qualitie, becauſe they pearce better: for which cauſe onely wee vſe calcined Crabbes, to looſe thoſe feces, and tartarous humors. For by calcination, the ſalt of things is drawen out, and ſalt muſt be diſſolued with ſalt onely, if you doe well vnderſtand it, and ſo you ſhall learne that diſeaſes are not to be cured with cõtraries, but like with like, although as yet you perceiue not the reaſon. Otherwiſe, how could you ſay that the ſtones of ſpunges, burnt glaſſe, Goates bloud dried, the aſhes of Cocles, *Lapis Iudaicus* calcined, or the bone of a cuttle, with ſo great force coulde helpe the ſtone, or grauell of the reines. I know you will flie to the Aſſes ſacred anchore, namelie, of ſecrete qualities, which notwithſtanding, reaſon it ſelfe teacheth to be done with the ſalt which doeth diſſolue them, and expel them by vrine, what will you then ſay of the hedge ſparrow, that laudable medicine of auncient Phyſicians, for the ſame diſeaſe, whereof *Paul Æginet. lib. 3. cap. 45.* where he leaueth it thus written: This (ſaith hee) pouthered whole with ſalt, and often eaten rawe, driueth out the ſtones that are alreadie growen by vrine, and letteth thẽ not to growe againe afterward: but if it be burned whole with his feathers, & all his aſhes, by it ſelfe, or with a little pepper dronk with old wine & hony, it worketh the ſame effect. Thus you ſee how the ancient Phyſiciãs did vſe the aſhes, which you call abſurd, and in what diſeaſes: euen in curing the ſtone of the reines, whoſe matter is alſo ſuch a groſſe humor, that with heat it groweth to a ſtone. How much more Crabbes calcined preuaile againſt that diſeaſe, is noted of *Hollerius* & *Mathiolus*, and a thouſand times hath beene proued by certain experience. Neither will I paſſe ouer (among other medicines which are vſed for this diſeaſe) Chriſtall, which is the chiefe: Chriſtall (I ſay) calcined, in a reuerberatorie, out of which after is drawen his ſalt, of whoſe diſſolution, in a moiſt place, is made a moſt excellent oile, very profitable to put away all obſtructions of the bowels. Wherefore you may not

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thinke it ſo ridiculous, that a medicine ſhould be taken out of the calcined eyes of Crabbes, neither ſo to ſpue out your bitter poiſon againſt it. This will I alſo adde out of *Galene*, and the opinion of all the auncienteſt, that the Crabs themſelues calcined, euen by the propertie of their whole ſubſtance, are marueilous effectuall againſt the biting of mad dogges. And *Galens* wordes which he reporteth of his maſter *Pelope*, doe ſhewe that madnes to be a moſt drie infection. It is not without cauſe (ſaith hee) that the Crabbe (being a waterie creature) ſhould helpe them that are bitten of a mad dog, in whom it is to be feared, leaſt they ſhould fall into a moſt drie diſeaſe, that is, madneſſe. Nowe there remaineth that I ſhould ſpeak of the ſharpnes which you finde in the calcination of Crabbes: which (as you ſay) doeth increaſe the quartane. But I feare leaſt by thoſe wordes the learned may thinke you vtterly ignorant what a ſharpe taſt is. For it is eaſie for vs to ſhewe, that the aſhes of Crabs are not ſharpe: for al ſharpe thinges (as it is knowen to Phyſicians) are verie hote, of which Phiſicians make two ſortes. The one ſorte may be eaten, the other vnapt to be eaten. Theſe haue a certaine ſweete, although obſcure qualitie mixed. The other are deadly (if we beleue *Galen*) or at the leaſt being laid vpon the skin, do quickle raiſe a bliſter. And thoſe truelie are to be called ſharpe when they are not mingled with ſtrange qualities, whoſe proper terme and ende is to burne, as it is the qualitie of ſower things to cleanſe, of ſweete, to nouriſh. And that the aſhes of Crabbes worke not that effect, *Galens* wordes doe ſhewe, where hee diſputeth of the differences of bitter and ſharpe taſte: for the ſharpe (ſaith he) hath certaine moiſture mingled with it, but the bitter he confeſſeth to haue a hotte and drie qualitie, and ſaith they are like (as a man may well compare them) vnto aſhes. By which reaſon you ſhould better haue ſaide, that the aſhes of the eies of crabbes are rather bitter then ſharp, whoſe moiſture being conſumed and vapored away by heat, they are made drith and aſhes: whereby they get not a ſharpe, but a bitter qualitie: and although an earthlie ſubſtance, yet thinne, by how much the bodie is made more ſubtile,

De ſimpl. med facult. cap. 30. lib. 7.

De ſimpl. med. facul. lib. 2. cap. 17.

De ſimpl. med. facul. cap. 18.

ſubtile, taking his qualitie of the fire, as before wee ſhewed out of *Galen*, and of neceſſity is made hot and drye, and therefore bitter, to clenſe, breake aſunder, and cut groſſe and viſcoſe humors, as no doubt aſhes and nitre doth (as *Galen* teacheth) whom at an other time you may better cõſult withall, leaſt you appeare plainly ignorant of your firſt principles. But becauſe I ſee ſome thinges muſt be pardoned you, go to, I willingly grant you that the calce of crabbes is ſharpe: but that with his ſharpnes, it doth increaſe the quartane, I vtterly deny. For I pray you (good Sir) is not Muſtard, Peper, and Garlike, ſo far forth granted vnto him that is ſicke of the quartane, by all the learned Greekes, Arabians and of *Paul Aegineta* himſelfe, that they are alſo preſcribed them for a diet. And the *Diatrion Pipereon*, or that they call *Dioſpoliticon*, are they not reckoned amongeſt the remedies for the quartane? neither is it beſides the purpoſe to ſhew the words of the famous Phiſition *Hollerius* vpon this point, where he writeth of the diet of the ſicke of the quartane. As touching the diet (ſaith he) at the beginning of a mean matter, & by ſpaces frõ the beginning to the force of the diſeaſe, you may vſe ſharpe thinges as muſtard, and ſalt meates, and after the force of the fitte the vſe of them is neceſſarie, towards the end he addeth. Therefore are ſalt meates commended, becauſe ſalt doth extenuat and driue away the excrementes, dryeth them vp, gathereth ſtrength and comforteth.

Simpl. 11. *cap.* 51

Simpl. 4. *cap.* 18.

Lib. de febribus.

By this I thinke you and all other do ſufficiently perceiue how greatly you are deceaued in contemning our remedy taken out of the true doctrine of the learned. But becauſe you know not the other ſimples which are put into this medecine, or at the leaſt paſſe them ouer with ſilence, beholde I will gratify you and ſhew you the compoſition. It taketh the roote of Aron, or Cockow-pintell prepared, alſo the rootes of common Acorus, and Pimpinella, prepared and dried, the eies of the Crabbe calcyned (of which for one doſe, there is vſed not halfe a ſcruple) with *ſemẽ naſtortij* & ſuger a mixture is made of all. The doſe is one ſpoonful in the morning for to comfort the weake ſtomacke, to put away all obſtructions

obſtructions of the bowels, and hardnes of the ſplene, an excellent medicine often proued, and at this day in vſe, with moſt learned Phiſitions. I thinke there is no Doctor wil ſay this to be ſo abſurd & hurtfull for the quartane. You ſhould therefore if you reproue *Paracelſus* medicines, haue choſen ſome other more ſpeciall thinges, wherein you might haue exerciſed the greatnes of your witte, and proued your cunning. For theſe thinges (although you enuiouſly call them *Theophraſticall*) are both agreeable to reaſon, and to bee allowed of euery learned Phiſition. But peraduenture you will ſay theſe thinges haue not beene knowen to the diuine Hippocrates, nor vnto *Galen*, and therefore you will cõclude that they are to be reiected: but that is onely by your owne iudgement, and not by any reaſon, wee do not deſpiſe their excellent knowledge and diuine learning, neither violate their lawdable memory, when as we ſay they were the firſt that floriſhed in Phiſicke: yet therewithall we affirme that they had not tried all kinde of medecines, or knew the properties of them all. Life is ſhort ſaith *Hippocrates*, & this art which is occupied about this perillous practiſe is ouer long: Neither was *Galen* aſhamed to confeſſe where he writeth of *Hydrargyrũ*, or quick ſiluer 9. of ſimp. cap. 19. that he had neuer made any tryall, neither ý it would kill if it were eaten, neither if it were applyed outwardly: nor is it to bee thought that *Theophraſtus* was the firſt and onely inuenter of ſo many remedies, the knowledge whereof (he himſelfe confeſſeth in his bookes) he attained by the conference of diuerſe learned Philoſophers and Phiſitions, both Egyptians and Arabians, amongeſt whom for learning ſake, he remayned certaine yeares captiue, from whom at the length he brought away ſo many faire priſes of remedies, all which are take partly out of the true oiles drawne of ſpices, herbes, fruites, flowers, and ſeedes, and theſſence of all laxatiues, whereof one drop will profit more, then ſo many drammes and ounces: which alſo (that they may worke by their whole ſubſtaunce) may bee ſowed and caſt vpon their proper ſalt, which in many may be done, as in other the earth is to bee caſt away as vtterly dead and contrary to purgation. Alſo

Aphor. 1.

of diuers rosins, gummes, and other kindes of vegetables are drawen many faire and very profitable preparations: as also of diuers partes of sundrie beastes, of which rightly prepared are made many verie holsome medicines, as by the true preparations of Mumia onely knowen vnto the Paracelsians is made a most laudable medecine in all pestilent infections. Of the oile and salt of a mans scull not buried for the epilepsye: of the oile of honie and wax for the tophy: of greases and other preparations the better to mollify and dissolue. So also of Muske, Ciuet, Castoreum, the Vnicornes horne, Iuorie, the horne and bone of the Hart, of a Stagge, and infinite other thinges are made many extractions for the paines of the hart and such like. Of all which the Chimicall art hath taught the true preparations which you do condemne. For the Paracelsian remedies are not onely taken out of the metalliyne bodies, perles, and pretious stones, as many foolishly thinke and perswade the whole world: neither are they sharpe and violent (as the ignorant and vnskilfull prattle) but most sweete and familier to our nature, which through the excellencie of the spirites they often preserue, quicken and clense from all impurities onlie by sweates: and finallie are not a little profitable by their whole substance, as many learned men daily (with great succesſe) doe practice: but of these thinges more then enough. Therefore now we will goe forward to those thinges which you write touching mettalles.

A briefe answeare of Iosephus Quercitanus Armeniacus doctor of Phisicke, to the exposition of Iacobus Aubertus Vyndon. concerning the originall and causes of mettalles against the Chimistes.

MANY write that mettell is a bodie to be digged vp by nature, either liquid, as quick-siluer, or hard, which may be molté with the heate of the fier, as gold, siluer copper, leade and tinne, or softened as Iron. Other call all things that are digged out of the bowels of the earth by the proper name of mettalles. So *Onesicritus* writeth that in Carmania there is a mettall of a red chalke. *Herodotus* affirmeth, that in Lybia about *Atlantus*, is a mettall of salt, and this doth *Plinie* testify in his 33. booke of his naturall historie. Others say that is proper mettall, which being molten is brought againe to his former forme, and that may be beaten out with hammer, is hard and apt to take impression: & for that cause they deuide it into six, that is, golde, siluer, copper tinne, leade, and Iron: whereunto some haue added mercurie, not that it is a mettall indeede, but it may be. The Chimistes vse to call them by the names of the planets, not to referre their substance to the planets, as *Aubertus* foolishly thinketh: but partly moued with a certaine likenes of the greatest and principall starres (for which cause they named the two most perfect mettalles, the Sunne and Moone) and Iron for his hardnes, *Mars*, whom the Poets faine to be the God of armes and battell, and quicksiluer for the great and vncertaine motion they called *Mercurie*, and partly after the Pythagoreans, that they might hide their secrets vnder darke speeches. But I see no reason why Antimony should be properly receiued among mettalles (wherefore by *Agricola* his leaue, whose authoritie *Aubertus* leaneth

Agric. lib. 8. de natura fossil.

vnto) it is to be excepted out of their kinde, for that it is altogether repugnāt to their definition: for all mettalles molten doe returne to their proper forme, and ſuch as are eaſie to be driuen, be hard, and apt to receiue impreſſion: by which reaſon they differ from many liquable ſtones, in which the humiditie is not ſtrongly mixed with the dry earthines, as alſo from infinite kindes of marcaſites and halfe metalles. But Antymony molten doth vtterly looſe his firſt forme, as practiſioners doe daily trie, neither is it eaſye to be driuen, and practiſe ſheweth it will take no print, and therefore properly it cannot be called mettall. But it pleaſed *Aubertus* which is ſo learned in mettalles to affirme this, that yet he dreameth that tynne glaſſe (which is that Biſemutum, and that finder or aſhie kinde of leade whereof *Agricola* ſpeaketh much in the 8. booke *de natura foſſil.*) to be Stibium molten, and the Chimiſts, baſiliſke, which is moſt abſurd. For that tinne-glaſſe which is commonly called biſemutum, is not ſtibium any way prepared, neither the Chimiſtes baſiliſke, extract with tartar & niter, may be called biſemutum, which I leaue to the iudgement of al that be of vpright mindes: but this is ſmall to the purpoſe, when many thinges are called by the name of mettall, and yet not properly. But let vs pardon *Aubertus* in this which neuer ſaw any mines that he might iudge rightly of thē, neither vnderſtandeth the minde of *Agricola*. In the meane time hee complaineth that Chimiſtes deuide the metalles into perfect and vnperfect, and that he thinketh ridiculous for many cauſes. Firſt becauſe of a certaine diffinition giuen by *Geber*, which agreeth no leſſe to one mettall then an other: whereas the perfecte might be diſcried from the imperfect, one diffinition were to be giuen to the one an other to the other. As though the diffinition of a man were not agreeable to a child, although he be not yet come to a mans age: or in other accidentes ſeeme to differ from him, as mettals do differ among themſelues. So the diffinitions of white and red coralles ſhould be ſundrie and diuers, that by reaſon of abſolute and perfect concoctiō the white haue not attained the vttermoſt degree, whoſe definition notwithſtanding is all one. But *Aubertus* to

proue

proue his opinion the better, writeth that all thinges, which haue essentiall forme (as it is certaine mettalles haue) must of necessitie be perfect. And that nature the godly parent of all thinges in doing of her office doth not cease or rest (except it be letted) vntill she hath attained her purposed end and scope. He addeth that the matter whereof any naturall thing is made, and whereabout nature is occupied, doth moue so long vntill it hath attained the essentiall forme. He concludeth that mettall cannot rightly be deuided into perfect and vnperfect, neither that gold ought by any meanes to be called more excellent and perfect, although it be more bewtifull and temperat then other mettalles, all which wee must confute, as friuolous and vaine. And to prosecute all thinges in due order, we must shew that golde it selfe of the true Philosophers is worthily called more perfect, excellent, and pure then other mettals: that hereuppon wee may conclude, mettalles not without reason to be deuided of the Chimistes into perfect and vnperfect. Therefore that I may also stay vpon the authoritie of *Agricola* (out of whom *Aubertus* hath specially taken those his wordes) he writeth in *lib. 5. de ortu & causis subterraneorum*, that mettalles do differ among themselues, not onely in shining, but also in colour, sauour, sent, weight and power. And specially speaking of shining (which you *Aubertus* confesse to be in golde and siluer) he saith. But by how much the humor is more subtile, thicke and pure, by so much the mettall is more cleere and shining: for which cause in this behalfe gold excelleth the other. The excellencie of which gold *Agricola* himselfe seeketh in the difference of sent, sauour, and waight. For the vnperfect mettalles, when they come in any liquor are perceiued to be sower of taste, as copper and Iron: for the adust earth is cause of their sowernes, whereof those mettalles do participat, as *Agricola* himselfe witnesseth. But the other because of their pure earth, and more abundant water do not giue the liquors so sensible a sauor, but rather a sweetish tast, as gold and siluer. Also for as much as in gold the earth is most pure and verie wel tempered with his water, it giueth verie litle or scarse sensible smoke when it is burned

burned, and rather ſweete then ſtinking. And *Agricola* addeth more that gold when it is purged in the fier hath in a maner no excremente, becauſe of his puritie, in others there is more, but ſo much more in one, then an other, as it is more vnpure. Alſo the excellency of golde is to bee ſought for in his force and ſtrength, becauſe that beſides it and ſiluer all other mettalles do vaniſh away in ſmoke, and periſh with the violence of fier vppon the teſt or cople: which happeneth vnto them, as the earth in them is found to be leſſe pure and their temperature not ſo good. As it hapneth vnto Iron through the impure earth, whereof there is great ſtore in it. But when as gold alone cannot bee conſumed with anie fierie heate, as *Ariſtotle* ſaith, and looſeth nothing of his waight though it bee burned or tried, of neceſſity it muſt haue a moſt pure earth, and well compact with his water, whereby it commeth to paſſe, that his earth doth hold and let his humor, that it vapour not away, and contrariwiſe the humour defendeth the earth, that it butne not (as ſaith *Agricola*) which commeth to paſſe, as others do affirme, becauſe of a moſt ſubtill, moiſt, and drye, that hath not any impuritie mixed. By this reaſon gold according to the nature of thinge, is purer then other mettalles, and ſurmounteth them in price, becauſe it is the moſt ſimple and pureſt mettall, and furtheſt from imperfection of elementes by reaſon of his forme. So *Pliny* ſaith, vnto one thing, which is golde, nothing decayeth by fier (as the Poet alſo ſaith) and as appeareth by that aforeſaid. By this we may gather, that amongeſt all mettalles, gold is not onely the brighteſt, but moſt temperat and perfect, in reſpect of which all other mettalles may worthely be called vnperfect. For nature alwaies tendeth to perfection, that is, to the making of golde, which alone amongeſt mettals is called perfect: for no agent naturall (as the Philoſophers ſay) ceaſeth from worke in his owne matter, neither is ſeperat, but with putting on ſome forme in that matter. Therefore ſo long as the agent is ioyned to the matter, or worketh vpon the matter, that is ſaid to be vnperfect: for the perfection of any thing is not but by putting on of forme. For ſo much then as in all

3. *Meteor. cap.6.*

Lib.natu. hiſt.33. cap.3.

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mettalles there is a certaine viſcous water, which the Chimiſtes Philoſophers call quickeſiluer, becauſe of the likenes which is put in place of the matter, and that which they call ſulphur by like ſimilitude of the agent or inducer of form in that matter: no mettall can bee called perfect, but that frō which the ſulphur is ſeparated, But becauſe other mettalles haue their ſulphur mixed in the matter, whereby they are killed, made blacke, calcined and burned (which happeneth vnto them onely by that dry exhalation, that is, the ſulphur becauſe it is a matter apt to be ſet on fire) for that cauſe they be altogether called vnperfect. But on the contrary part becauſe onely golde is altogether without this ſulphur, which the affinitie of gold and quickſiluer by it ſelfe doth ſufficiētly declare. (For as *Pliny* writeth, all things ſwimme vppon it but gold, which alone it draweth vnto it) By this meanes it is free from corruption both in the fier & out of the fier, Of right therefore, it alone is called perfect, and formed according to the firſt and true intention of nature, and complete, becauſe it is come to the vttermoſt end wherein it is complete, and pure becauſe the agent is not mingled with the matter, but is ſeperat from it. To this purpoſe writeth *Ariſtotle Met. 3. cap. vltimo* ſpeaking of mettalles: wherefore ſaith he they conteine earth in them, and are all burned becauſe they haue a drye exhalation, But gold alone of all the reſt vſeth not to be burned. But *Auber-tus* not content with theſe reaſons will anſweare: what ſoeuer hath attained an eſſentiall forme, of neceſſity muſt bee perfect. But all mettalles haue their ſubſtantial forme. No man will deny (ſaith he) except it be ſome blockhead aſnes blower: and by that meanes hereupon concludeth, that all are perfect. But it is eaſy enough for vs to anſwere this obiection. For thoſe thinges which perſeuer in their nature are called perfect in their kinde through their ſubſtantiall forme: but ſome continue by nature in their kinde, which notwithſtanding are made perfect by ſome meanes through their ſubſtantiall forme, to the which their is a certaine motion and end: but becauſe they are carried to another later eſſentiall forme, which altogether finiſheth the matter

Lib nat. hiſt. 33. cap. 6.

it selfe, and maketh it complet: therfore they are called vnperfect, so long as they remaine vnder that first forme, in respect of the later, to the attaining whereof they do endeuor themselues. But if no accompt be made of that later forme, but they be considered onely in themselues: they are truely perfect in that their kinde (through their essentiall forme) as that kinde doth require. This all men see in the generation of egges, in which there is a certaine determined motion in the getting of his substantiall forme, which doth so remaine. But because those egges are by nature ordeined to this end, not to remaine vnder that forme, but to bring forth a byrde, and so is made the begetting of the latter substantiall forme: Therefore egges are called vnperfect vnder the forme of an egge: but it is a perfect thing after the bringing forth of a birde, for that is the last ende of egges. This is likewise to be iudged of mettalles, which albeit they haue in their kinde gotten an essentiall forme, yet can they not be called perfect, in respect of gold, which alone is said to bee perfect, vntill they come to that last & perfect end, that is, to the perfection of golde, and become golde. And like as in the generation of the *Embrio*, there is comparison of the vegetable soule to the sensible and of the sensible to the rationall, and not as formes so other imperfect mettalles are in respect of gold. Therefore the Chimisticall Philosophers haue worthily deuided the mettalles into perfect and vnperfect. For although the difference of mettalles be in the forme it selfe, yet shall it not be properly the difference of the kindes, as the difference of man and horse, but shall be taken more properly of the matter, & his partes that is according as it is digested or vndigested, complete or incomplete, seeing those are altogether of one proper matter. But indigest and incomplete is spoken in respect of gold. But whereas *Aubertus* iudgeth Iron more noble then golde, because it serueth more to the vse man, I thinke he shall neuer perswade any Phisitions (be they neuer so vnlearned) which rather desire to catch gold then Iron. But I suppose there is sufficiently spoken touching the excellencie and perfection of gold: and because we said that

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mettalles are of one proper matter, although not in all alike digested, herein consisteth the point of the question, therefore we must now come to seeke out that matter of mettalles. The Philosophers make two causes of mettals, as also of all other mixed bodies. The one generall and far of, which is taken of the elements, as of the first causes of all things, of which they cõsist, as of most simple, & are resolued againe as into most simple. The Peripatecians contende against the Stoickes, that onely the qualities and vertues of the elementes doe passe one into another, and altogether mingled. The Stoickes contrarily doe affirme that whole substances are mingled with the whole: but leauing these waues of slipperie opinions we will goe to the safe and quiet port. And in this point we do allow the opinion of *Aubertus*, who thinketh the elementes not to be mixed bodies essentially, or in deede, but in power, which *Galen* witnesseth in the first booke, *de methodo medendi*, where he writeth that the elements are to be mingled wholly with the whole, onely by their qualities. Of the second or proper matter of mettalles, the opinion of many Philosophers is not agreeable, but very diuers. For some said the neereste matter of mettals is a moist breath, as *Aristotle*: & some hold it to be a water drawẽ from other elementes, which *Agricola* alloweth, whose opinion our *Aubertus* agreeth vnto. Other deeme it ashes moistened with water. But the Chimist whose opinion *Aubertus* goeth about to ouerthrow, saith quicksiluer is the matter of them: some haue ioyned sulphur: all which opinions are breefly and diligently to be examined by vs, that the matter may bee more euident, and that all men may vnderstand how vnworthely *Aubertus* & others haue inueighed against so many famous Chimist philosophers. *Aristotle* the prince of philosophers assigneth a double matter of those things which are made within and vppon the earth, by the supernaturall power and force, that is a breath and a vapour, by the mixture whereof, in the bowelles of the earth he thinketh all are made and haue their originall: and those hee deuideth according to the diuerse nature of the matter into two sortes, that is, into thinges to be digged, and mettallyne. 3 *met. cap. vltimo.*

They are called *fossilia*, because they are digged out of the earth, and like vnto the earth that is digged, neither are they liquable, as all kind of stones which are made of a dry exhalation set on fier, and with the heate consuming the moisture, and in a manner burning it. The other sort are metallyne, whereof some are fusible and liquable, because they draw neerer to the nature of moisture, then of drith, as leade and tinne, and are so called because they are easelier molten then beaten. On the contrary, those that are to be beaten, which are molten with greater difficulty, as Iron, whose next matter is a vaperous breath congealed by cold, and groweth into mettall according to the opinion of *Aristotle*, whom our *Aubertus* thinketh worthy to be reproued: For saith he, it cannot come to passe in the nature of things that there may be a passage from one extreame or contrary into an other without any meane: for it is euident that mettalles and breathes are of contrary qualities, for these are very subtill, and the other very grose. Hereupon he concludeth in the originall of mettalles, breathes and vapoures doe of necessitie first congeale into humors before they harden into mettalls. This did he take out of *Agricola*: but that excellent learned man, *Iacobus Scheggius* in his cõmentaries vpon *Arist.* Meteors, doth sufficiently defend *Aristotle*, being vnworthily reproued, where he teacheth, that the breath or vapor whereof water commeth is one, & that whereof mettalles concreteth is an other, as also that whereof a storme groweth another: for it is sometime more ponderouse and grosse then that whereof water groweth. By which reason they propose a further distant matter of mettalles which say it is water, thé they which say it is a breath, when as the greatest part of meteors do growe vpon these breathes and vaperous matters raised vp out of the water and earth by the force of heate: for so much as there is no fertility of the water or earth without heat: for heate doth procreat these two as a first childe in whose nature the force of the parentes (that is of the foure elementes) is represented, and as it were an ingendring power of them doth consent together, two qualities working by a masculine force,

Lib 5. de ortu & causis subter.

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the other two ſuffering as feminine. But either of them obaying the celeſtiall temperature as their father, whereby theſe thinges without life are accuſtomed to be procreat, by the inſtrument of the firſt qualities. And this may be perceaued by the verie ſence, that ſo groſſe vapors do often breake out in places vnder the ground that the diggers can not take breath, and ſometimes through the groſenes therof as *Galen* witneſſeth, are choked. If they be ſo groſſe, who will iudge that mettalles and breathes, are of contrary qualities, but that they may grow into a ſound matter of mettalles, without any other meane, as the ponderous vapor doth into a ſtorme? Furthermore (as multitudes of people can teſtify) if it hath rained copper and Iron, and that ſtones and ſuch other bodies do grow and are made in the vppermoſt aire, how ſhould theſe be engendred of water, & earth, (for whom there is no place to tarrie in the aire, rather then of vapour and breath, which both can pearce & ſtay there for their thinnes and heate. Wherefore it is certaine that mettalles rather haue their originall of breath then of water: which breath becauſe it is groſſe, doth alſo eaſely congeale. But what needeth more of this, when it is manifeſt to all Philoſophers that all thinge haue their originall of that whereunto they may at laſt be reduced. For all mettalles (except the two perfect) which by greater decoction haue their matter more compact and fixed, are they not reduced into a breath or vapor? & in the examinatiõ of the teſt or cople do they not vaniſh away into ſmoke? Yes truly into ſmoke, which is not turned into water, or moiſteneth, but groſſe becauſe of the earthines mixed with it, being cõgeled & thickned with cold, which by certain experience may daily be ſeene & perceaued of thoſe which work in fier and more eaſily alſo of the Philoſophers in their ſublimations. The ſame doth *Tutia*, *Cadmia* and *Pompholix* with other ſuch like prooue, which comming of the vapoures of mettalles ſticke to the walles of the furnaces, and ſhew them to be groſſe in the mines, neither do repreſent water by any meanes. Let *Aubertus* therefore with his leaden argument hold his tongue which goeth about to ouerthrow *Ariſtotles*

riſtotles opinion, neither let him iudge raſhly of things which he knoweth not, but creᵈit thoſe which haue experience, & know thoſe vapors to bee moſt thicke, whereof mettals are firſt congealed, and without any other meane hardned. But hauing ouerthrowen *Ariſtotle*, let vs ſee what iudgement he will giue of other lerrned men and Philoſophers, as of *Albertus magnus*, *Geber*, and other Coliars (for by that name this our noble cenſor adorneth thoſe excellent men) whoſe opinions *Aubertus* refelleth in this point, becauſe they ſay, that quickſiluer and ſulphur is the next matter of mettalles, and goeth about with certeine argumᵉnts to ſhew, how they are out of the way. Firſt touching quickſiluer, he ſaith, it is not likely to be the propper matter of mettalles, becauſe it can not congeale into hardnes: ſurely an excellent argument and worthy to bee often repeated of the author, whereunto notwithſtanding he is anſwered by vs before: he ſaith it can not congeale, becauſe it is of an airy ſubſtance. But the vapor which we concluded out of *Ariſtotle*, to be the next matter of mettalles, who will not confeſſe to be airy in reſpect of water, and notwithſtanding who will denie but it may cõgeale? then I confeſſe that quickſiluer is airy: and therefore many Philoſophers iudge it not to be a mettall but onely in Power: but I do call it ſo to bee airy, that it ſendeth forth a moſt groſſe vapour, which by colde congealeth, as may bee ſeene in Mercurie ſublimat, and many other his preparatiõns, wherein he ſendeth forth his ſmokes and vapors, but not ſo airye, but they will grow thicke. But what will you ſay to thoſe vnperfect mettalles, which as wee before ſaid in examination do flye away into ſmokes and vapors: what finally ſhall wee thinke of their matter and forme brought to nothing, will you not confeſſe the groſſe vapour which wee call quickſiluer to bee the matter of them, when at the laſt mettalles are reduced againe into it. But *Aubertus* alledgeth this out of *Ariſtotle*: thoſe thinges which perteine vnto water, if they conteine in them more aire then water, they can not congeale as oile and quickſiluer. But the matter of mettalles is neceſſarie to be brought to a hardnes, otherwiſe they could not put on the forme of mettalles: therefore

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their matter can not bee quickſiluer, for ſo much as it can not congeale to hardnes. But this argument is no more effectuall then the former: For he ſetteth downe as graunted that which he hath not by any means proued, and which we haue alreadie denyed: for we graunted vnto him that quickſiluer was of an airie ſubſtance, but that it cannot therfore congeale, wee deny, when contrary to his minde we haue ſhewed his vapors do congeale. And truly *Aubertus* doth not deny but by art it doth harden, but hee thinketh that neither by art or nature it may congeale into mettalle in hardnes or forme, as thoughe to thinke, were to demonſtrate a thing. Therefore he denyeth quickſiluer to be the matter of mettalles: the cauſe which he alledgeth, that it is of an airy ſubſtance, is of no force. For wee haue ſhewed out of *Ariſtotle*, that it is a vapour of an airy ſubſtance in reſpect of water, and neuertheleſſe the next matter of mettals. Therefore airy thinges are to bee diſtingniſhed: for ſuch as are altogether and ſimply airy becauſe of the predominant matter cannot be coagulated neither by heat or by cold, becauſe their airie moiſture cannot bee dryed vp, the earth wanting, by which reaſon alſo they ſwimme vpon the water, witneſſe *Ariſtotle* as oile, and are eaſily ſet on fire, becauſe it is matter of fire, as oile it ſelfe and wooddes which ſwimme vpon the water, except *ebenum* which is more earthly, as by his waight may be iudged: but quickſiluer is neither ſet on fire, neither matter of fire, but moſt contrary vnto it like water, neither is it light but ponderous, that in it the ſoūdeſt boddies of all mettalles will ſwimme vpon golde onely except for the great affinitie of them both, whereby it appeareth, that it is of an other ſubſtance, then ſimply aire like oile. Therefore to the ſimilitude of this quickſiluer, the next matter of mettalles: the Chimicall Philoſophers haue ſaid, that this quickſiluer is ingendred of a ſtrong commixtion of the firſt matter of all mettals, that is of a moiſt viſcous incombuſtible humour, incorporat with a ſubtill earth, equally and ſtrongly mixed by ſmall partes in the minerall caues of the earth. Vnto this wiſe nature (becauſe the matter bringeth not it ſelfe to effect) ioyneth his proper agent, that

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is ſulphur, which is nothing elſe then a certaine fatneſſe of the earth engendred in the proper mines, and by temperat decoction thickned, that it may turne the quickſiluer by digeſtion, and concoction into forme of mettall. Therefore this ſulphur is to the quickſiluer as the man to the woman, and as the proper agent to the proper matter. Not that this quickſiluer and ſulpur (as ſome fooliſhly thinke) are found by themſelues in their nature in the mines, but that theſe are alreadie mingled by nature, and by longe concoction brought into the nature of earth. And this truly is the neereſt matter of mettalles, as in the generation of man meate is neerer matter then the elements, the blood neerer then meate, and the ſperme neerer then blood it ſelfe: and at laſt by apt digeſtion the matter receiueth the ſhape of a man. So when as it is ſaid, that mettals are firſt made of the foure elements, as of their generall and firſt matter: the ſame order kept, it is neceſſarie that of thoſe elements come vapours, of vapours a ſlimie water (which is yet a neerer matter thé the vapors, leſt by defending *Ariſtotle*, *Aubertus* may thinke mee to gainſay my ſelfe) and heauy, mingled with a ſubtile ſulphureous earth which is called quickſiluer: of which as of a neerer matter by meane of the mixture and working of the outward ſulphur is made gold or other mettall according to the great or leſſer digeſtion of nature. For as the Philoſopher writeth Metaph. 6. when any thing is ſaid to be made of another, either an extreme & perfect, is made of a meane and vnperfect, as of a childe, a man, or elſe an extreme of extreme, as aire of water: but let vs returne to our *Aubertus*. He writeth that ſulphur alſo can not bee the matter of mettalles. But let vs heare by what reaſons he doth proue it. Sulphur, ſaith he, according to *Ariſtotle*, is ingendred of a hot, drie, and vnctuous breath, but mettals are ingendred of an other breath hot and moiſt, and a litle vnctuous. Truly a goodly, but ſophiſticall argument, by which he goeth about to proue his purpoſe, by the opinions which he hath alreadie impugned, Let him therefore remember that he before hath affirmed againſt *Ariſtotle*, that breath was not the matter of mettalles: and now he doth confeſſe that

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mettalles are ingendred of breaths. Therefore he ſpeaketh againſt himſelfe, that he ſhall not neede my refutation: hee addeth to proue his opinion, that ſulphur waxeth ſoft with moiſture like ſalt, and that mettalles are molten only with ſtrong fire: but of a falſe antecedent can not follow a good conſequent. For by no meanes is ſulphur diſſolued into water, but by heat is molten like leade: and this ſhould our ſearcher of thinges vnder ground firſt haue tryed, then to affirme ſo boldlie that which is falſe. Therefore that dart may be bent againſt him wherewith hee ſuppoſed to haue wounded the Chimiſtes. Alſo he ſaith, that ſulphur is of an airy and firie ſubſtance, and therefore can not bee increaſed or congealed. But I haue afore ſhewed the contrary, wherfore he is not to looke for any other anſweare of me, becauſe he hath neither reproued my argument, neither made any demonſtration of his opinion by firme reaſons. But this one thing ſufficeth, that all wiſe Chimiſtes do affirme, that this which they call ſulphur, is not the common ſulphur which burneth with combuſtion of blacknes and aduſtiõ & is burned: whereas their proper ſulphur doth whiten, rubify, coagulat, and finally make perfect that Chimicall quickeſiluer which is commonly vnknowen into the ſubſtance of golde, according to nature, or of the philoſophers ſtone, and gold according to art. And this is the true ſecret ſulphur, and the onely tincture and ſhadow of the ſonne and the proper congeler of his quickſiluer which the Philoſophers haue ſhadowed with diuers names their dark ſpeeches and enigmaes: whereby it appeareth *Aubertus* to haue farre erred, and by all meanes to bee refuſed, becauſe he ſpeaketh of a ſulphur which he knoweth not: and that the Chimick Philoſophers are not to be blamed becauſe they ſay quickſiluer and ſulphur to be the matter of mettalls, which do not vnderſtand it of the common quickſiluer & ſulphur. For they know that theſe things whereof they ſpeake are not founde in the mettal mines in their verie nature: but of thoſe two they ſay, there is made a third mixture, hauing the natures, properties & vertues of them, that of it may be engendred any mettall according to the diuerſitie of the compoſition,

digeſtion and place. Theſe ſhall ſuffice touching the next matter of mettalles which *Auberius* would haue to be water wrought vpon by the other elements, but he hath kept ſilēt the cauſe why he thinketh ſo being contented to ſay that it is ſet forth by others, or that he hath found it in other mens writings, which is the ſaying of a man that will proue his opinion by an other mans credit, and not by reaſon, as the true Philoſophers doe. But now the efficient cauſes call vs which the Philoſophers make double and ſo many paſſiōs. for heat and cold are called ποιητικὰ, becauſe they haue power to moue: moiſt and drie παθητικὰ, for becauſe they rather ſuffer any thing then worke, and are ſaid to be wrought vpon of the firſt qualities, as of the moſt noble and higher in nature, by whoſe worke forme is ingendred in thinges: for the matter is not knowen by it ſelfe, but by the chaunge which cannot be without ſuffering, as neither that without touching, the which by coniunction, and cogelation, and by introduction of act and forme is aboliſhed. But it is to be obſerued that by the mixture of drie and moiſt the bodies are firſt called congealed, then harde or ſoft: of which congealed bodies there is a triple difference? for it is either a watrie humor that is congealed, or ſome dry earthly thing, or a mixture of them both. Alſo theſe, ſome of them are molten, ſome dried, ſome moiſtened, and ſome made ſoft. But thoſe thinges which are drye and fierie, as hony and muſt, will neuer be congealed, and they which are moiſt & airie predominant as all oily thinges. Wherefore theſe alſo are not elements, neither the matter of theſe ſufferinges. But of bodies which doe congeale and are hardened according to *Ariſtotle*, ſome are affected by heate and ſome by cold: by heate drying vp the humor, by cold driuing out the heate. Therefore thoſe thinges that are congealed by heat by want of moiſture are diſſolued of cold, which maketh the moiſture to enter in againe as ſalt. And thoſe thinges which for lacke of heate are congealed, are diſſolued againe by heate, entring in againe as mettals: for whatſoeuer is diſſolued melting, is molten either by fire or water. Whatſoeuer melteth by water muſt needes be congealed by hot & dry

drie, that is, fiery heate: and those which fier melteth, or whose congelacion in any part it doth dissolue (as horne) are congealed by colde, for of contrarie effectes the causes be contrarie: and because that mettalles do melt by heat, it is of necessitie that first they were congealed by cold, as the efficient cause, whereof none of the Chimist philosophers doth doubt, although, as *Aristotle* some time saith, experience sheweth vs the contrary: for salt is congealed by heate, and may bee dissolued and molten by fier as I haue often tried, and it is called fusible salt. Neither *Albertus Magnus* that great Philosopher ought to be reprehended of our *Aubertus* because he referreth the power of making mettalles vnto heate, when as *Albertus* doth not meane it of only heat, as he thinketh. Therefore it is to be knowen, as *Aristotle* witnesseth thinges by meanes of colde to suffer rather then to worke, because that cold is proper to the patient elements, that is water and earth, which both by nature are cold. For they do not receiue cold from any other thing as they do heate, but by taking away the heat they coole of their owne nature, neither are they cooled by any externall cause, as the aier and fier. Wherfore albeit cold in mixed thinges hath an efficient force, yet it preuaileth rather to corruption then to generation, Therefore the Chimists are not to be reproued, although they say that nature needeth a heat vnder the earth for the procreatiō of mettals, as a more effectuall efficient cause which may mingle, alter, dispose, digest, and concoct their matter, & at last with long tract of time frame it into gold as into his last end. Neither are they to be reproued in this that they refer some force to the influēce of the heauenly bodies: for *Aristotle* confirmeth their opinion in his booke *de cælo & mundo* and his booke of the causes of the properties of elements in these wordes. For saith he the first beginnings mouing to generation, and inducing forme in euery thing are the starrie and heauenlie bodies, by their mouing and light. For they are the first that moue, moued of the intelligences to performe the nature of generation or corruption for the preseruation of kindes, and of them is giuen forme and perfection, and as hee said

in an orher place: the ſonne and man engendreth man: nether doth *Aubertus* rightly conclude vppon this reaſon, the art of Alchemy to be vaine, if mettalles bee ingendred by force of the ſtarres, when as the Chimiſtes can not haue the fruition of this heauenly power: for they beleeue with the Philoſopher, that if formes bee put on vppon inferiour thinges by the motion and light of the heauenly bodies, & by their ſite and aſpect, the ſame by conſequent to come to paſſe in mettalles, but that is done as it were by a generall cauſe and farre off: but they haue a neerer efficient cauſe, as we ſaid that is heate, by force whereof mettalles congealed in the bowels of the earth are diſpoſed, digeſted & made perfect. Theſe thinges thus declared, we muſt ſee to what end *Aubertus* tendeth and what is his vttermoſt ſcope, hee would haue the labour of the Chimiſtes, which they take vpon them in making perfect of mettalles to be vtterly vaine and loſt, and he denyeth that copper, tinne, Iron or leade, (which of them are called vnperfect mettalles) can by any art be made perfect, and be turned into gold and ſiluer. And firſt ſaith hee, it is euident thoſe foure mettalles to bee perfect: but we haue before ſhewed they are altogether vnperfect for many cauſes, neither can it be denied but that by art and right preparation they are made much more perfect and excellent in their kinde. Therefore *Ariſtotle 4. met. cap 6.* Iron ſaith hee, wrought is molten that it becommeth moiſt and congealeth againe: and no otherwiſe are they accuſtomed to make ſteele, for the fex of the Iron ſetleth and is ſeperat into the bottom: and when it is after made pure and cleane from his forces it becommeth ſteele: but Iron is ſo much the better as it hath leaſt excrements. But let vs paſſe ouer authorities, when we haue ſufficiently approued this by philoſophicall reaſons, by which we haue more then ſufficiently ſhewed onely gold to be perfect, all other mettalles to be vnperfect. Moreouer *Aubertus* addeth, that he might make the art of tranſmutatiõ vnpoſſible. Thoſe things which are made perfect and formed by art are artificiall, but mettalles both by knowledge of the name and diffinition of the eſſence are naturall, for they are mineralles ſaith he and

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haue their originall onely from a naturall beginning, therefore they are naturall, and that according to *Aristotle*. For naturall thinges haue the beginning of their making in thé-selues. but those which are made by art, not: but haue it outwardly from some other: and briefliе to end, hee addeth that no naturall forme can bee put on by art, whereby hee concludeth that there can be no artificiall mettalles. Now therfore goe too, it is our part to ouerthrow these argumēts, and finally to proue the Chimick art to be true, which imitating nature it selfe doth transmute mettalles, we said before they were called vnperfect, which were in motion to that forme whereunto they were last decreed, and those perfect, which haue attained the end of their motion. And because gold is come to the vttermost terme of his motion, & is formed according to the true intent of nature as we haue alreadie shewed: therefore we hane concluded that alone to be perfect, and all othet that be in their motion to the forme of gold to be vnperfect, whose perfection notwithstanding nature doth still prosecute in her bosome that she might conuert them, although in long time into golde. This can the diggers of mettalles testify which in one hundred waight of lead finde certaine ounces of fine siluer, which is their great gaine. So also in many copper mines there is found gold: and likewise in siluer mines, which when as such as are skilfull of these thinges perceiued, or as often as they found any vnperfect siluer through indigestiō, they vse to shut vp their mines, and prouide that they be so let alone for 30. yeares or more vntill there bee made a perfect concoction by the heate vnder the earth. So also writeth *Plinius*, that there is siluer in golde by diuers waight, in some the tenth part, some nine, and some eight. In one onely mettall saith *Galen*, which they call *Albitrarense*, the 26. part is found, and therfore it is more excellent then other, because it is according to the greater or lesse digestion of nature, as may be iudged. For when as digestion is complete, then is found most pure and perfect gold. Whereby it appeareth that all eit mettals be in a certaine terme of motion, yet not to bee in the last, and that they are in the way and passage to gold, as to that

Hist. lib. 33 cap. 4.

Hiſt. lib. 33. cap. 6.

which is only perfect. For where any vaine of mettal is found neere therto is alſo foũd another: wherupon after *Pliny* they are called mettals of the Greeks μετ' ἄλλα that one is ſounde after another. But *Aubertus* wil ſay to this. If vnperfect mettals by longer decoctiõ may be reduced into gold by nature, why do not the diggers expect that time, ſpeciallie ſeeing, if that ſhould come to paſſe, they ſhould haue much greater gaine by the thing: we anſwere there are certaine things which make the generation of mettalles diuers not onely in kinde but in properties and accidents, accotding to the regions and places where they grow, as alſo beaſtes are made diuers, as writeth *Ariſtotle 6. de animalibus*. For in Egipt Scorpions are not venemouſe, in other places contrary: and wheat in time & in ſome places doth degenerate into rye, & rye into wheat: So is to be ſaid of mettalles which although they be appointed of nature vnto their end, that is that they ſhould be gold, notwithſtanding by the diuerſity of Regions and mines and their corruption ſome are brought to their degree of perfection that they become golde, and ſome remaine in the path of imperfection according to the diuerſitie of digeſtion or purifying: For by weaker heate nature doth congeale ſome vndigeſted thinges as lead and tinne, & ſome with a ſuperfluous and burning heate, as copper and Iron, and ſome contrariwiſe for want of heate and lacke of an agent doth not congeale as quickſiluer. But nature it ſelfe bringeth forth ſiluer with a reaſonable temporat heate, but gold with a moſt temperate which needeth no workemanſhip to be made perfect, as that hath attained the vttermoſt end and accompliſhment. For as *Ariſtotle* ſaith in his 2. booke *de Cœlo & mundo*: that onely is good accompliſhment that needeth no labour to make it good, and all perfection of thinges conſiſteth in this point, that they receiue their laſt accompliſhment, For ſo much then as the vnperfect mettals haue not attained to that laſt ende of perfection for the cauſes aforeſaid: therefore they lacke the worke of art, by whoſe help following nature it ſelfe, they are at length made perfect, and attaine that laſt end whereunto they were ordeined of nature, that is they become golde. For as the

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Philoſopher writeth 2. *Ethicor.* truely ſometime art maketh perfect ſome things which nature cannot worke, other ſome it doth follow. So nature being holpen by art, trees bring forth their flowers and fruites euen in the winter ſeaſon, and in cold countries, which nature of it ſelfe could not do, as is to be ſeene in the county palatines orchard at Hedelberge, and in many other places: but that which *Aubertus* ſaith, that in the whole work of Alchemy nature doth vtterly reſt, and onely art doth moue the ſubiect, it is moſt falſly ſpoken: for by reaſon of nature being agent *Chymia* is a naturall worke, for the matter in the ſelfe ſame ſtone which by decoction it deſireth, retaineth, digeſteth, expelleth, corrupteth, engendreth, and formeth in his time by the commandement of almightie God, wherewith nature doth forme mettalles by the mixture of it: but by reaſon of the miniſterie I confeſſe Chimia to be an artificiall worke, not that art doth corrupt engender and forme, but thus farre onely that it miniſtreth all this vnto natures working, which otherwiſe of it ſelfe it could not alone performe: for nature worketh two manner of waies to engender golde: one by it ſelfe: and firſt of all when it doth engender gold in his proper mines, and of his proper beginninges, in which it is vnpoſſible for art to imitate nature. Secondly it worketh by it ſelfe but not firſt, becauſe firſt it engendreth ſome vnperfect mettall of the ſame beginninges in his mine: and laſtly conuerteth it into gold, in which point art followeth nature it ſelfe, in that of vnperfect mettalles it maketh gold as nature it ſelfe doth. Hereby it is euident ſomething to be made of ſomething: two manner of waies mediatly and immediatly. For according to *Ariſt. lib* 9. *Meta.* There may be many matters of one thing, as mediat and immediat: albeit at the laſt the mediat matter muſt bee reduced into the immediat, for otherwiſe of diuerſe matters diuers thinges would riſe. Therfore becauſe art taketh both the mediat & immediat matter which nature doth, & reduceth the mediat at the laſt to the immediat as nature alſo doth, & hath one and the ſelfe ſame agent which ſhall ſpoile the quickſiluer, and at laſt transforme it, and the end of art and nature is all one, that is by the

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vniting of this forme with his matter, at laſt to ingender gold: there is no doubt, but that art imitating nature it ſelfe in all pointes can make an vnperfect mettall a perfect, as nature it ſelfe doth make, as we haue aforeſaid. Wherefore the cauſes being all one, of neceſſitie they alſo muſt be one, and bring forth the like effectes. Neither do I thinke them to be excuſed which ſeeke the ſubiect of the Chymick Philoſophers in the vegitalles. Their labour is in vaine, for there can be no generation but by the neereſt, conuenient and immediates, Others haue beſtowed their labors vpon animall thinges, ſpecially in an egge, becauſe the Chimick Philoſophers moued with a certaine ſimilitude of egges called their worke the egge, and ſaid that the egge euen as the Elixir doth conteine 4 elements, whoſe ſhell they called the earth, the thinne ſkinne the aire, the white water, and the yelke fier. So alſo the ſame Philoſophers by a darke ſpeech ſaid, their ſtone was one in three, and three in one, becauſe it conteineth in it a bodie that ſtandeth, a ſoule that giueth life, and a ſpirit that ſtaineth. They which vnderſtand not theſe darke ſpeeches, perſwaded themſelues that an egge was the Philoſophers ſtone, becauſe it conteined three in one, the ſhell, the yelke, and the water: and therefore at laſt concluded the egge to be the onely matter ſought for by the Chimiſtes, being no leſſe deceaued then other, not conſidering this matter not to be fit to draw out mettall out of. For a man begetteth a man & a beaſt a beaſt. But becauſe good *Aubertus* hath tried this with his loſſe (as I hard) which decocting egges philoſophically conſumed ſome hundred of crownes: therefore he quarrelleth with the art, as though it had deceiued him, but vndeſerued, when he himſelfe rather erred: for art is not bound to maintaine his fault. For kinde ought to be ioyned with kinde, and like with like, and euery bloſſom to anſwere to his ſeede, as we ſaid afore. And there be ſome which ſeek the matter of their Elixir not in vegitals or animalls, but in thinges vnder the earth and neerer. For they ſay that art doth immitate nature, and therefore thinke to labor vpon thoſe firſt matters wherupon nature, wrought and decoct quickſiluer and ſulphur, which they heare to bee

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the next matter of mettalles. But fillie men they looſe both their coſt and labour: For the Philoſophers quickſiluer is not that common, neither alſo the common ſulphur as I ſaid. For is there any man which can attaine the intent of nature in due proportion and meaſure? no man truely. Moreouer quickſiluer if you ſet it but to a verie litle fier, it vaporeth away, & being mixed is ſeperated, & ſulphur alſo not hardly, when notwithſtanding the coniunction of both theſe is neceſſarie euen to the end of digeſtion in the generation of mettalles: ſo are they deceaued as many as ſeeke the ſtone in marchaſites, tuty, antimony, arſnick, & orpment, when as it is either altogether an inſeperable ſulphur, & yet ought to be ſeperat at laſt, as wee haue ſaid: or becauſe it is ſeperat with a ſmall fier, all the Philoſophers writings ſufficiently declare that it can not bee the Philoſophers ſubiect. They alſo erre which think to take gold for the man and ſiluer for the woman: which two they amalgame (for we may vſe the words of the art) with common mercurie, & of three make one, which they decoct chymirically, ſublyme: and out of it at laſt drawe the ſpirit, which afterward they goe about to fix. For they depart from the philoſophers writinges which confeſſe all with one mouth, that the agent is ioyned and proportionat by nature in the mines with his owne matter, and they ſay, that it is but one thing wherein are the foure elementes well proportioned, that there is the fixer & the fixed, the ſtayner and the ſtained, white and red, male and female compound together. It is therefore as wee ſaid before a certaine third nature, common and altered of diuerſe mixture and digeſtion of ſulphur and quickſiluer, in which is a mineral power to ingender a mixt thing, which to do ſo, perpetually worke and ſuffer betweene themſelues vntil they be tranſlated from the forme of vnperfect bodies, firſt begotten (the agent not being yet ſeperat from his matter) into an other forme, and at laſt come by continuall digeſtion and purifications to the laſt & true perfect forme which is the forme of golde, in which is the laſt tearme of motion where alſo the agent is vterly ſeperate from his matter. Many ſeeke what this is, few finde it, or if they do findeit,

they know not the preparations and intentions of the philosophers, whose medecine is also drawē out of those things by art, in which it dwelleth potentially by nature, and in which the perfection of the first matter, and all mettalles are found. This matter after they haue founde it, first they thinke meete to be calcined, and purged from all his filths restoring his heate and preseruing his naturall moisture: for in the Chimicke calcination there ought to be no diminution of the body, but rather multiplication. Then they reduce the calcined matter by making thin his grosnes into a certaine liquid substance, as into his first matter, which they call minerall water, which doth not wet the handes. then is it made one in kinde, but not so in number: whose father they call the sunne, the moone the mother, and mercury the mediator, & the bodie is altered from his proper forme, but a new is induced immedatly: for there is nothing founde in the nature of thinges spoiled of all forme. That done, out of that so dissolued they seperat the four elements and deuide them into two partes into the ascendent or spirituall, and into the inferiour or earthly, which twoo partes yet are of one nature, for the inferiour is the leaue fixing it, and the superior part is the soule quickning the whole matter. Notwithstanding their diuision is necessarie, that they all might be the easilier changd amongest themselues, and therewith part by passing into water wax blacke, and the water by passing into airie wax white, and the aire be turned into fier.

Philosophici lapidis operationes.
Calcinatio. 1
Solutio. 2
Element. separatio. 3

The separation of elements made, they make a coniunction of water & earth with aire and fire keeping a proportion that euery element may be dispersed with other, & giue vnto the male 3. partes of his water, and vnto the woman ix. parts then euery like reioyceth with his like, for the desire of the ioyning specially of the materiall & sulphureouse forme. These thus ioyned, they putrify it in a moist heate (lest by hot fier the mercurie should be seperat or carried vp on high through his spirituall nature) that by this corruption the matter might be changed, and the elementes naturally deuided, that regeneration may followe: for there is

Coniunctio 4
Putrefactio 5

nothing

nothing borne or groweth, nor without life, but firſt things putrifaction is made.

After putrefaction they come to coagulation, and with the ſame moſt temperat heate continually altering the matter, as well inwardly as outwardly, they do worke vntill all the matter be white like vnto pearles, then is there a true fixing and congealing of the ſhining ſpirites with the bodies The Chimick philoſophers call this the white thorne, and white ſulphur incombuſtible, which neuer departeth from the fier. *Coagulatio* 6

Finally they proceede vnto Cibation, that is, to the making thicke of the thinne, and making ſubtile the groſſe mingling his water with the aſhes, and his milke with the foliat earth: but moderatly that ſo the whitenes and rednes, goodnes, quantitie and vertue of it may increaſe and grow, and by decocting and decocting againe, the matter might be nouriſhed. *Cibatio.* 7

Then they ſublyme the matter, but not with common ſublimation, and ſo purge it from all vncleannes lifting vp the bodie, and making it ſpirituall, and the ſpirit corporal, & fixed by taking away the ſulphureous ſaltnes that it may all be white and eaſily be molten, *Sublimatio* 8

Hauing finiſhed the ſublimation, they leuen the water by ioyning the ſpirit with his whitened earth or calce, as with his ferment, or incorporating the ſoule with the bodie. For the ſpirituall accidentes cannot ſhew their permanent qualities, except they be ioyned with fixed bodies, as with his leuen, which bringeth vnto him his aptnes to his nature, colour and ſauour by the mutuall and common impreſſion of the bodie, and ſpirit, without the which the worke can not bee finiſhed, as paſte cannot be leuened without leuen. *Fermentatio.* 9

But for the greater nobilitie of the matter, they thinke it muſt be exalted by increaſing the ſpirit, and ſublyming & making ſubtil the earth by naturall, rectifying of all the elements, and the true circulation and graduation of them vntill they be brought to a perfect embraſing. *Exaltatio.* 10

Then they increaſe the force of their Salamander by reiterating their ſolutions and coagulations, and with new *Augmentatio.*

leuen in force and quantitie, and that into infinite.

Proiectio. 12. Last they make proiection of one waight vpon many, vpon the vnperfect according to the perfection of the medecine: for by how much the more it is made subtill and stained, so much the more abundantlie it worketh: and so following nature they make perfect vnperfect mettalles, and turn them into the sunne & moone: & of their proper matter purified and made subtile by art, and then fixed by decoction, and digested vntill it come to a white, and after into a red colour, and is made againe flying, and againe fixed vntill it haue his entrance and staine perfectly, they make their medecine and their powder, which they call the philosophers stone. And that by sundry workes, diuers thinges, many vessels, and many furnaces, as by that is aforesaid, the vnskilfull of art peraduenture will iudge, when as vnto the true Philosopher in all this great worke, there is but one worke, one way, one thing, one vessell, one onely fier and furnace, as all do confesse. All these things would I note by the way, whereby I might ouerthrow maister *Aurarius* opinion touching the philosophers stone (for it is lawfull for any man by iesting to vtter his follie in thinges vnknowen) and that I might demonstrat, that not the bare forme of gold or siluer drawen from his substance (as hee thinketh) is not the matter of the philosophers medecine, But saith he, I care not of what matter the stone bee compounded. Notwithstanding because it is not a naturall substance it cannot put on a naturall forme, but onely artificiall and deceitfull. I could here appeale to the witnesse of many notable men, but I thinke it better to deale by reason. Therefore I say that mettalles truely altered are knowē to be perfect, not by the forme they had afore, or that is put in (for that were impossible) but by the accidents, properties, and passions which follow the formes. Therefore if in mettall altered all those thinges are found, in euery examination that are in the true mettall: truely it is to be iudged they haue not a counterfect form, but the true forme of mineral gold and siluer. For that which worketh the worke of the eie is the eie, as the philosopher writeth 4. *Meteor.* and

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ſo contrarie. Furthermore we haue ſhewed the Philoſophers ſtone to be naturall, by reaſon of his making, and that by meanes of the naturall agent, that is fier, with his naturall colour ſent, and forme, which are accidentall formes, following his determinat ſubſtantiall forme, art miniſtring matter vnto it. For art is ioyned with nature, for the beginning of art is nature it ſelfe, as the philoſopher writeth 2. *phiſic.* by which reaſon art may be called natural, his workes naturall, & his formes are called naturall in two ſortes, that is when nature prepareth matter for it ſelfe, and afterward induceth forme, as in man and ſtone: or when art doth miniſter and prepare matter for it ſelfe (yet not with the laſt prepation) with nature notwithſtanding doth diſpoſe and prepare euen to the end, and doth induce a forme vpon it, as is to be ſeene in the making of ceruſe and red lead. Neither is it any new thing, that art in many points followeth nature, and that many naturall thinges are made by art, which *Ariſt.* affirmeth 4 *Metaph.* ſpeaking of colchota and calchant. For nature, ſaith hee) in the mines of Atraments engendreth Atraments, and he ſheweth the manner of the making. And a little after hee ſaith, the two atraments may be made and compounded by art: for art being the follower of nature, as he writeth 2. *Metaph.* by taking the ſubſtance of Iron or copper (whereof naturally they are made) miniſtring it vnto nature, with often diſſolutions, diſtillations and coagulations doth ſo perfectly and ingeniouſly make them, that they haue the ſame properties and operations actiue & paſſiue that the two minerall attraments haue. The like is ſeene in making of ſalt. There is ſome minerall ſalt founde, as in Polonia, other ſome is made, as in France, yet hauing the ſame properties and paſſions as the minerall, by which reaſon it may be called verie naturall, and his forme alſo naturall and verie perfect. The like is to be thought of mettals, for as the want of proper matter is the cauſe chiefly, why that of euery thing an other the like is not ingendred: ſo if fit matter be found out, it is the chiefe cauſe why that of one another the like is ingendred. Therefore for ſo much as it is poſſible for the art of tranſmutation to finde out the

ſame matter of gold and ſiluer which is altogether naturall, that is that third nature, the quickſiluer coagulat and mixed with his ſulphur, and that it is eaſie to follow and imitat nature it ſelfe in his working, becauſe it doth decoct and digeſt that matter with moſt pleaſant heate, vntill in the laſt terme of his motion his agent be ſeperat from it, that is his ſtrange ſulphur. It followeth both on the behalfe of the agent, and of the proper and naturall matter, the art may be called poſſible and truely naturall: but at the length *Aubertus* will flye to this argument. If this Philoſophers ſtone could induce the ſhape of ſiluer and golde, it would make it like vnto it ſelfe, and by that meanes frame another Philoſophers ſtone. I anſwere, this conuerſion of mettalles is the reducing of them vnto a certaine meane, that is, to a temperature, and that excellent equallitie (which is onely found in gold) in ſubſtance colour digeſtion, fuſion, ſound and other properties. Theſe hetherto diſputed ſhall ſuffice, not that I would take away any thing from *Aubertus* eſtimation in other pointes, but to ſhew him and ſuch as thinke his little booke to bee adorned with tauntes, that they haue vſed their ſharpe tauntes againſt ſuch as haue not deſerued. And finally that I might defend the truth, whereof it were meete that he alſo were ſtudious, if he be a good mā ſuch as I think him to be: neither are theſe things deuiſed by me, but ſet forth by moſt learned men, & confirmed with moſt certaine argumēts: notwithſtanding leaſt any man may think one to vſe only their authority, which *Aubertus* ought not vtterly to contemne, for who will thinke that they haue left vnto vs raſhly or without credite thoſe ſe retes euen vnder a holy oth. Therefore this ſame part of philoſophie which hee ſo ſharply doth taunt improue and cauell: I on the contrary dare boldly affirme, that it can neuer be ſufficiently commended and praiſed according to deſert. If wee do beholde only the miracles of nature which it bringeth out of his ſecret boſome, or the commoditities thereof, which are almoſt innumerable, beſides the infinite thinges wherewith it doth open many artes. For to paſſe ouer al other, the vertue of the Philoſophers ſtone is ſuch, and his excellencie ſuch, that

vide plin. lib. natural. hiſtor. 33. cap. 4. qui ex auri pigmento aurum perfectioni factū fuiſſe ſcribit.

that it is ſufficient for the healing of moſt diſeaſes and it ſheweth the true and exquiſite preparations of medecines: but it is no maruel if the thing ſtinke to them that are accuſtomed with moſt vncleane thinges or with whom onely cuſtome maketh a law. But I do counſaile ſuch men either to learne better thinges, or not to enuie thoſe that are better taught, or at leaſt that they will not reproue thinges they know not. If not, yet we will not care for their enterpriſes, becauſe wee know that at the laſt truth ſhall haue the victory, & with his brightnes will driue away thoſe darknes, & make all things manifeſt, as it is indeede.

THE TRVE AND PERFECT SPAGERIKE PREPARATION OF MINERALS, animalles, and vegitables with theyr vſe.

Set forth by Ioſephus Quercetanus of Armenia Doctor. Whereunto are added, dyuers rare ſecrets, not heeretofore knowne of many. By I. H. practiſioner in the Spagericall Arte.

AT LONDON,
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¶ The ſpagyricall Preparation of Mineralles and precious ſtones.

And firſt of Gold, Chap. 1.

ALL medicines are taken out of thinges, minerall, animall, or vegetable, by preparation. Amongeſt the mineralls gold only is moſt temperate and perfect, the which being brought in to thin leaues, is miniſtred by all the Greeke and Arabian phiſitions, to ſtrengthen nature againſt the paſſions of the hart, vnto ſuch as are much addited to ſadnes, and againſt all melancholy diſeaſes, as we haue ſhewed in another place. Wherefore they preſcribe it in their electuaries of pearles, and in *Læticia Galeni* (although ſome thinke it falſly aſcribed vnto *Galen*) in their Antidote of Coccus baphicus, otherwiſe called alkermes, in *Aurea Alexandrina* of *Nicolas Mirepſi*, and in his Analeptike electuarie: In their diamargariton of *Auicen* his deſcription & many other medicines, All which according to their nature and qualitie do exhilerate the hart, ſubdue melancholy and frenſies, reſtore the ſpirites, and ſtrength decayed: and this they vſe to giue without any other preparation. But the Chimicall phiſitions do draw out of gold a true tyncture to cure the ſame diſeaſes: and many other incurable greefes, ſpecially the leproſy, canker, and other corroſiue vlcers: and ſo make thereof a perfect holeſome medicine

De aur.

which may easily bee caryed by the meseraicall veines vnto the liuer, and so vnto the hart, and through the whoill body: where as being otherwise vsed, it helpeth litle or nothing, but rather hurteth much, because it cannot be ouercome by naturall heat: for as the fier with any heat cannot burne or consume the same, much lesse the strongest stomacke, hart, or liuer of any man whatsoeuer: wherefore after this manner following you shall draw forth his tyncture.

Of the tincture of Gold.

tinctura auri.

THe tincture of gold is his colour, so separated from the bodie, that it remaineth altogether white, and is prepared thus. First ye must purge your gold by Antimony, according to art, than Amallgame it with mercury, and sette it in a furnes of reuerberation vntill it become spongious & light, and of a purple colour, & so that it cannot be brought to gold againe, out of the which yee shall draw his tyncture with *Acetum alcalisatum*, by digesting it in Balneo 40. dayes, being closelute d with hermes seale: The which yee shall afterward vapour away, and circulat it with *Alcoholl vini, alcalisated*, whereby his force shall be meruailously increased, for the curing of diuers and sundrie diseases, of the which tincture ʒ i. being mixed with ℈ 1. of *Aqua theriacalis*, is taken euery morning ℈ i. fasting for the space 10. dayes. This medicine is diaphoreticall purging the superfluous and noysome humors of the whole bodie, by sweat, the white body of gold, which is true lune fixed, the tincture being drawen away (as afore) is by an expert practisioner in few daies brought into Mercurie: which beeing precipitated by himselfe into a red powder 8 graines thereof is giuen in wine or *Aqua theriacalis* to cure the dropsie and the pox, and that only by sweat. If thou cast this Mercurie of golde vpon a due proportion of his proper sulphur, sow it and digest it philophically, then shalt thou make a most excellent medicine of all other to cure the leprosie, for it doth purify the bloud that is corrupted, and clenseth the whole body from all excrements, onely by sweates, and maketh a man as it were

yong

yong againe. There are diuers and ſundrie preparations made thereof, which here I do omit for breuity ſake.

Of Siluer Cap. 2.

SIluer which amongeſt all other metalles obtaineth the ſecond degree of perfection is alſo temperat, and doth ſome way emulate the qualities of gold, which Phiſitions do miniſter againſt the ſame diſeaſes eſpecially againſt frenſies and all melancholy greefes, and to comfort the braine: It is put into the Electuary of pearles, *læticia Galeni*, *aurea alexandrina*, and almoſt in all Antidotes wherein gold is vſed. Neither is it otherwiſe prepared then after the manner of gold only that it is brought into thinne leaues and filinges. But the ſpagerickes out of ſiluer it ſelfe draw an oile, wherof 2 or 3, drops are giuen with water of Betony flowers, ſage, or balme, againſt the falling ſicknes, and all diſeaſes of the braine (as wee haue ſhewed) and it is thus prepared: Then Calcine fine coppell ſiluer with the oile of ſalt, ſo often that it can not be brought into his body againe: and then waſh the calx or powder vntill it bee ſweet, and reuerberate it: out of the which thou ſhalt draw forth his proper ſalt in balneo, then circulate it with the ſpirit of wine 15. daies in a pellicane to his perfect graduation: the menſtrue being ſeperated in balneo, there remaineth in the bottom, the oile of *Lune* fixed, which is the beſt medecine for the aforeſaid purpoſes. *De argento.*

Of Iron. Cap. 3.

THe ancient phiſitions vſed Iron eſpecially the ſcalles of ſteele to drye, and a ſtringe: and for that cauſe they quenched ſteele oftentimes in water, whereby the water did gather a vehement force of drying, which being dronke did cure the ſplene: and the wine alſo wherein it is quenched doth helpe the chollike and diſenterie, & is good for thoſe that are troubled with choller, and to ſtrengthen weake ſtomackes (as *Aegneta* and *Aetius* haue learnedly written) for *De ferro.* *Aeginet. lib. 7. Aet. li. 10.*

cap.11.& lib.14.cap. 24.

for *Aetius* in his 14. booke reporteth that the ſcalles of ſteele brought into powder is giuē by it ſelfe vnto thoſe that haue the ſplene eſpecially to countriemen and ſuch as are ſtrong, which kind of remedie is much vſed now a daies amongeſt Phiſicions for the curing of the ſame diſeaſes: yet many of them condemne our mettalline remedies, and conclude that they are to bee reiected as moſt venemous: notwithſtanding the ancient Phiſitions haue drawen many inwarde medicines out of mettalles, wherewith they helped many diſeaſes, as it may be ſeene. Who then will diſalow their due preparations, and extractions of their quinteſſences. Concerning Iron as it is not without byting, ſo by ſpagyricall preparation it looſeth his corroſiue qualities, becauſe there is a certaine ſubtill ſubſtance drawne out of it, or els it is brought into oile which may be miniſtred inwardly with more ſafetee and with great profite againſt the ſame diſeaſes becauſe it may be ſuffered of the naturall heate, and it wil alſo worke kindly vpon the bodie. This *Galen* alſo doth teſtify in his 9. boke of the properties of ſimple medicines 42. chap. where he ſpeaketh of the ſcalles of braſſe, all ſcalles ſaith he doe drie verie ſore, but they differ among themſelues, for ſome drie more, ſome leſſe, becauſe ſome are of a more groſſe, and ſome of a more thinne eſſence, afterward he addeth: but all flakes or ſcalles are ſtrongly byting, wherby it is euident that the matter of their ſubſtance is not thin but rather groſſe, for amongeſt thoſe thinges which haue that quallitye, that which is the thinneſt is leaſt byting. The Spagyrikes therefore do draw out of Iron, but eſpecially of ſteele a moſt ſubtill ſubſtance, which alſo with the fier of reuerberation they make thinner, and thereof prepare *crocus martis*: out of the which afterward they draw their oile which is a moſt excellent and no byting medicine againſt the *Diarrheam, Lienteria, Diſenteria*, & flux of the liuer, a notable medicine for the ſtomacke, and againſt all iſſues of bloud as well inward as outward, if it be mixed with conſerue of Roſes or Comferie, being prepared and confected after this manner.

Rec. the filinges of ſteele, waſh it often with ſalt water, &

then afterwarde with freſh water, then put thereon ſharpe vineger that it may be couered foure fingers high, let it ſtād certaine daies in the ſunne, powring on freſh viniger oftentimes that the filings may be made ſubtill. This ye ſhall reuerberate a whole day in an open veſſall vntil it be brought into a fine light red powder by the force of fire, the which you may vſe: Then with his ſharpe menſtrue or the ſpirit of wine well prepared, you may drawe eaſily forth his ſpirite, whereof ye may make his oile, whereof one drop is giuen in a conuenient decoction, or mingled with ſome aſtringēt conſerue, to the vſes afore ſaid: In this manner alſo is a lawdable medecine made out of Iron: Calcine the filinges of Iron in a violent fire with the flower of ſulphur vntill all the filings be come red, and till the ſtinking earth be vaniſhed away: reuerberat this the ſpace of a whole day, and it will come, to a very fine purple powder, the which as I ſay before may be kept for your vſe.

Balſamum martis.

Balſamum martis.

VPon the filinges of Iron often waſhed with ſalt water, powre ſharpe vineger, that it may bee couered four fingers aboue your filinges, ſet it vpon warme aſhes eight daies euery day ſtirring the matter: and ſeperat the vineger which will be coloured red, and powring on new vineger againe. And that ſo long till the vineger be no more coloured red: which being taken away take the powder that remained in the bottom, and ſublime it with a like portion of ſal armoniake: the ſame ſublimate yee ſhall returne againe ſo often vpon his feeces, and ſublime againe vntill they appear of the colour of a Rubie, then caſt all into ſcalding water that the ſalt may diſſolue, which done by and by put on cold water, & the feeces of Mars wil remaine in the botom, like the calxe of gold, powre away the water, and power on freſh that the balme may bee made ſweat. In the aforeſaid order you may make *crocus veneris* and *balſamum veneris*.

Of

Of Coper. *Cap.* 4.

De Aere

THe Phiſitions doe vſe copper diuerſly prepared in their plaſters and vnguentes for chi urgerie, viz. For *Emplaſtrum Apoſtolicum Nicolai Alexandrini*, and *Viride æris*, *Emplaſtrum diuinum Nicolai Præpoſiti*, *vnguentum Apoſtolorum Auicenæ* and *Egyptiacum Meſue*. All which do clenſe vehemently, but not without ſome biting, for they are ſharpe: out of the which notwithſtanding by often waſhinges before they be mingled the ſharpenes is taken away, and they be made, in manner of *Epulotica*, medicines moſt apt to clenſe rotten and hollow vlcers. The Chimicall phiſitions prepare out of the ſaid coper other medicines againſt the ſame diſeaſes, and to cure all eating hollow and rotten vlcers, much more excellent, which will worke without any byting or paine: Calcine therefore your copper after the common maner then out of that *cum acida muria*, being prepared and *Alcoliſated*, you ſhall according to art draw forth his greene ſpirit in *Balneo*, vntill the menſtrua be no more greene, ſeperat it in Balneo, and that which remaineth diſſolue in a moiſt place, and it will come to a cleere oile, which muſt bee circulated with, *vini dulcedine*, that it may take awaye all the ſharpnes of the menſtrua, and then you ſhall haue a moſt excellent medicine to heale all the aforeſaid vlcers if it be mingled with butter.

Out of coper alſo calcined and reuerberated with the proper menſtrua of vitrioll, that it may bee couered 10. fingers there is drawne a cleere blue vitrioll: they being circulated together in Balneo 15. dayes. And then the menſtrua being ſeperated by diſtillation in aſhes: This vitryoll of coper being made ſweete with conuenient waſhings, & rubified by calcination is good to cure all maling vlcers, and to take a way the hardnes, if it be put into a fiſtula that is hardned with a tough ſkinne, and to take away all prowd fleſh without paine: it helpeth the fleſh that groweth in the neck of the blather if it be mingled with any conuenient plaſter: and put in as it ought to be with a wax candell. *Miſi, chal-*

citis

citis Calcanthum vulgare. *Sory*, and the reſt of that ſort may in like maner be prepared to cure all maligne vlcers, & very effectually to clenſe all fiſtulaes without byting or paine, for by theſe meanes they ſhall looſe their corroſiue quallitie, & burning nature or ſtrength.

Of Leade. Chap. 5.

LEade is of a cooling quality (as *Galen* ſaith in his 9. booke of ſimples,) and therefore it is good for hollow, cancred, and rotten vlcers either by it ſelfe, or mixed with certaine other thinges, whereof Ceruſe and red lead are made by art, which the phiſitions vſe againſt the inflãmation of the eies when they would refrigerate, drie, repell or binde: & therof they make their vnguentes with colde waters. They are alſo put into *vnguentum album raſis, citrinum, & diapompholygos*, it is put alſo into plaſters called by their names, as of ceruſe and red lead. *De Plumbo*

Theſe are deſtitute of all maner of byting, and the phiſitions vſe them to cloſe vp vlcers withall. Many do vſe onely a plate of leade to drie vp vlcers, other ſome vſe burnt lead, which doth more effectuallie drie vp vlcers, and is more cõmodious for thoſe that are rebellious, according to *Galen* his iudgement. But by this præperation following, which is better, it is made more excellent to dry and heale all maner of maligne woundes and inueterat vlcers, which preparation is made after this maner following. *Gal. 9. ſimp.*

Take lead well calcined, out of the which with diſtilled vineger *Alcaliſated* and prepared as it ought to bee, ye ſhall draw out the eſſence in *Balneo*, and this ye ſhall do ſo often times vntil all the lead be diſſolued: and by theſe meanes let it be purged from his leproſie and all impurities: Then ſeperate the menſtrue in *Balneo*, and that which remaineth in the bottom of the veſſal diſſolue againe in *Alcoole vini tartariſato*, and circulate all together certaine daies to take away the ſharpnes of the menſtrue: and by theſe meanes you ſhall make of lead a moſt ſweete ſugar and temperat, moſt friendly to our nature, ſeruing for many infirmities. This in a

moiſt place is diſſolued into oile a moſt excellent medicine to heale all maner of maligne vlcers in ſhort ſpace: Of the ſame is made a moſt precious balme againſt the paines and inflammations of the eies, ſo that it be firſt well dulcifyed & prepared. The like ye may make of tinne, whereof among the old phiſicions there was no vſe that I knowe of. Moreouer you may ſo deale with tucia, litarge, the true cadmia, ſpodium, and pompholix: all which may be well prepared & made ſo gentle that without any byting they will take away the ſpottes and ouergrowinges of the eies, aſſwaging the inflamacions and great paines of the ſame, curing all vlcers without paine and cloſe them vp.

Balſamum ſaturni.

Balſamum ſaturni.

TAke the aforeſaid ſalt of lead being dulcerated with the ſpirit of wine, and circulat it 15. daies, then ſeperat the menſtrue by diſtillation, and put on freſh and circulate it againe putting thereto a fittewaight or quantity of the ſalt of tartar criſtalline, and you ſhall haue a balme ſweeter then ſugar, which will meruellouſly preuaile againſt all maligne vlcers, and diſeaſes of the eies.

The making oile of lead, told me of a learned D. of Germanie.

TAke leade calcined, and ſet it in a ſtrong fier to vitrifie, then beate it to powder, and draw away his eſſence with diſtilled vineger, as is ſhewed afore, then vapor away that viniger vntill it come to the thicknes of hony, then while it is hot put it into a retort of glaſſe, and diſtill it with a gentle fire, vntill ther appeare certaine white fumes, then chãge the receauer and augment the fier according to art, vntil all the fumes be come forth, the which is the oile of ſaturne. This ye ſhall rectifie many times, the which is thus to be vnderſtoode. Calcine, diſſolue, vapour, and diſtill as ye did afore: but if it happen that all the matter be not diſſolued ye ſhall take that powder that remained in the bottome of your matters

matters and drye it in a crusible, then grinde it on a stone and dissolue it in fresh vineger, and distill and vapour as afore is said: then if thou wilt make another oile thereof to beautify the face, and to drye vp olde vlcers, and to distroy fistulaes. Take the said powder after the oile is distilled from it, calcine it, and dissolue it with fresh vineger, and vapour it away to the thicknes of honye, then let it coole and one part will turne to salt being very white in the bottome, & the oile will be yellow and swim on the top the which yee shall power of into another glasse, for it is the sweete oile of saturne, the which if one drop be put into faire water it wil be turned like milke, the which is vsed to beautify the face, and is called *lac virginis*. Then if yee will vse the salt that remained in the bottome to bewtify: take the quantity of a small nut, and dissolue it with the iuice of lemondes and there with annoint the face slightly. Also if yee rectify the said oile in Balneo, there will come forth an aqua vite more stronger then of wine, the which serueth to dissolue gold after it is throughly calcined: that being done there will remaine in the bottome of the glasse a white matter: hauing an oile swimming thereon of a yellowish coloure, the which being dronke is singular good against spasmus, and sincopes The first oile not being rectifyed is good to whiten scares, & cicatrises, against burnings and *noli me tangere*, and herpes: The rectifyed oile is good against cancres, and such like sores. This salt is by nature cold and drie, and is vsed with good successe in hot and moist bodies, where the liuer sendeth forth certaine vapours like fat scabbes, and viscous flegme, and such like: it helpeth all weeping woundes and vlcers in few dayes. Being mixed with oile of turpentine & annointed, it cureth conuulciones and resolutions, being mixed with oile of camomill, it dissolueth tumors, and suppresseth burnings & scaldings 3. or 4. graines being dronke helpeth the chollicke, being mixed with oile of roses, it cooleth and dryeth meruellously all heates, scabbes, and itch. &c.

of

Of Quickesiluer. Chap. 6.

Lib. 9. simp. cap. 59.

THe Phisitions in times past haue made sundrie experimentes of quicksiluer: but *Galen* doth plainly confesse, that hee neuer made any tryall of it, either by ministring it inwardly or outwardly. *Paulus Aegineta* writeth this of Mercury in his 7 booke: Many haue giuen to drinke Mercury burned to ashes, mingled with other spices to those that haue had the chollike and paine in the bowels: latter Phisitions doe vse crude Mercury to kill the wormes in children as *Mathiolus* reporteth in the 5. of his commentaries vpon *Dioscorides* out of brassauola. Many vse crude Mercury to cure the poxe and make thereof pilles which they call *De barberossa*: the discription whereof *Rondelecius* a learned man (my maister) hath shewed in his boke *de morbo gallico*. In outward diseases many do onely vse precipitate prepared with *Aqua fortis* which is good to heal al maligne vlcers, especially of the pox, and that without paine if it bee well prepared. With this remedie my father (A man of godly memorie, and one that deserued well of all men for his phisicke) did vse to take away the flesh of the necke of the blather, whereof when hee had shewed me the true preparation, I vsed it often with most happie successe both to cure that disease, as also the vlcer of the blather: whereof *Steph. caretonus*, an Appoticary famous both for learning and experience was an eye witnes. For a certaine noble man frend to vs both, which had bin sicke three yeares of a perilous vlcer in the necke of his bladder, by meanes of a fowle Gonorrhœa vnperfectly cured. At the last after long vse of Guaicum (whereof they say diet is made) and many remedies so often reiterated taken, and cast in, and all those by the counsaile of the learned Phisition *Doctor. Isandon*, this onely remedie put in by a waxe candell, or smal tent, within fifteen daies he was fully cured. Thus much by the way of digressiō: but to returne to Mercurie, these before named are almost all the remedies which are made thereof, sauing that it is also put in ointments. And many diseases otherwise vncurable haue

haue enforced Phiſitions (euen without the counſail of *Galen*) to ſearch out theſe properties, wherof at the length experience (the miſtris of all thinges) hath made them certaine. For the truth which conſiſteth in reaſon ought to be manifeſted vnto the ſence, and experience is not perceaued but by the ſence, as *Galen* teſtifyeth in his 6. book *De ſanitate tuenda*. It is neceſſarie (ſaith hee) that thoſe thinges which are to be thought vpon be conſidered by reaſon, and afterward certifyed by experience to the intent that reaſon by experience may be confirmed. And in the ſecond of the ſame booke hee writeth thus: the force of reaſon ſheweth the ſtrength of the experiment. Who could otherwiſe prooue that the Cyaneum and Armenie ſtones do helpe melancholy affections? Perſely to hurt women with childe, and to doe no good againſt the fallyng ſickneſſe? That Harmodactiles could purge flegme out of the ioyntes? that *Lapis Iudaicus* and *Lyncis* ſhoulde breake the ſtone? that pearles ſhould ſtrengthen the hart, or that *Napellus* is ſo deadly a poiſon, ſaue onely that by the practiſe and working of the foreſaid thinges it had bin proued by diuers experiences. In like maner by experience it is found out that Mercury is a fit remedie to cure many infirmities. As for example Doctor *Iouberus* a learned man, lately tried it to be a moſt excellent remedie to cure the woundes made with ſhot, who thereof coꝑoſeth his *Triapharmacum*. Neither is it to bee maruelled, when as with ſlender preparations it becommeth ſo forcible, if with far better it attaineth the higheſt degree of perfection amongeſt medicines to cure many, and thoſe otherwiſe vncurable diſeaſes, as well inward as outward. This excellent preparation of Mercury is hard and difficult and not onely vnknowen vnto manie Phiſitions and Poticaries of one ſort, but verie few of the ſpagerikes haue truely attained thereunto. For Mercurie is a flying ſpirit hauing a certaine arſenicall aire verie hurtfull to the bodie: whereof at length being clenſed and fixed, are made ſo excellent medicines & thoſe ſo holſome: (for it is the propertie of euery perfect ſpirit to quicken the bodie) that it ſeemeth not credible except vnto ſuch as are cunning and experienced; I wiſh hartely

tely and desire earnestlye (least my iudgement may seeme different from reason) that the learned would consider the nature of these three Mercuries, the common Mercurye, the Mercury sublimate, and Mercury precipitate: I knowe that there is not any man except he be altogether ignorant, but he will affirme that the sublimate Mercurie is more venemous, then either the crude which some doe ministers in pilles inwardly to kill wormes (as is aforesaid) or the precipitate: whereof *Paulus Aegineta*, seemeth to speake where he intreateth of Mercurie brought into ashes, which in time past was geuen for the collike, which is made thus, or at least with sulphur. And many men at this day without any other preparation than with bare and simple washinges do giue Mercurie precipitate to cure the pox, (as *Matheolus* witnesseth) neither do we perceiue although it purge vpwarde and downeward, that it doth hurt like vnto the sublimat, whereof halfe a scruple will kill a man. If this which is true be grãted, that mercurie sublimat is stronger poison thẽ the crude, or præcipate, how commeth it to passe (I pray you) that sublimation (the only purifying which al philosophers do vse) I meane this spirit exalted should get such malignitie & venemous force. Some will answeare peraduenture our *Auberius*, that this doth not come by sublimation (by which it is certaine all thinges are purifyed) but by carying with it a certaine subtil sharpnes from the things that are mingled with it. Let vs then examine this, of one pound of crude mercury, another pound of crude vitrioll, and as much common salt, not armonicke (as *Matheolus* thinketh) mingled altogether, at a soft fire, and ground on a stone, or morter, that it might be well incorporated, and brought into a pouder, and put in to a subliming glasse, giuing fier thereto by degrees for the space of 40. howers, is made your mercurie by sublimate. If then he draw venemous quallity from the things it is mingled withall, of necessitie it must be from salt and vitrioll. But that common salt and vitrioll do not hurt as poison. Infinite numbers doe daily prooue the same which eate salt in their meates, and drincke vitrioll water in their baths: And many other throughout Germany and Italie do vse the spirit

and

and oile of vitrioll for the curing of the falling ſickneſſe, the ſtone and aſthma, with great eaſe and meruellous profit. And *Dioſcorides* ſpeaking of vitrioll ſaith thus: it killeth the broad wormes in the bellie ʒ i. of it being taken inward. Being dronke with water, it helpeth againſt the poyſon of toad-ſtooles: and diſſolued in water, dropped into the noſe purgeth the head. By this it doth ſufficiently appeare that ſo great a venemous quallitie is not in Mercury ſublimat by meanes of vitrioll: much leſſe it is to be thought of commō ſalt. Finally if ſo great malignitie were in it by meanes of the ſalte or vitrioll, becauſe it carrieth vp the ſpirites with him this malignitie alſo would be in Mercurie precipitat, for the ſtrong water wherwith it is made is compounded of the ſpirites of vitrioll and ſalte: with the which alſo the phiſitions make their precipitate, which many of them doe miniſter without further preparation: which albeit through his great ſharpnes by meanes of the ſpirits incloſed in the ſtrōg water it purgeth the bodie violently, yet it is well knowen vnto many learned men at this day, that it doth not hurt as the ſublimat doth. This malignity therefore in the ſublimat commeth by how much the more it is made ſubtill and ſtronger by exaltation and flyeth with a ſmall heate: but in the precipitate it is not ſo, for it is mortifyed and ſo fixed with that philoſophicall fier the ſtrong water, that it will ſuffer great heat, neither can that maligne aire be ſent vnto the hart (if it containe any) which by nature is eaſily aſſaulted with all poyſons, becauſe that the naturall heat cannot cauſe the precipitate to fume, which no violence of fier can cauſe to vaniſh away, as by certaine experiences is approued: the fixing therefore of his ſpirit is the true preparation that either taken inward or applied outward cānot hurt: the which many go about to do ſundry wayes (I ſpeake of them which ſeeke his preparation onely for phiſicke) which think by powring on the water twiſe or thriſe vpō the feces (which they call *caput mortuum*) and ſo diſtill it againe that the true preparation of ſo great a medecine may be attayned, but they are not a little deceaued, ſpecially becauſe they are not carefull to take away his corroſiue, or elſe know not how to do it.

ſimp. ca. 60. lib. 5.

do it: for truly Mercury precipitat can neuer be a ſufficient profitable medicine ſo long as the corroſiue quality taken of the ſtrong water is ioyned with it, which is not taken away as many ſuppoſe with common waſhings, but with farre other preparations and dulcifyinges, which beyng vnknowen no perfect thing can be wrought, therefore ye muſt worke after this order following, ſpecially for the making of turpetum that wonderfull medicine.

turpeti mineralis deſcriptio.

Rec. Calcis terræ pellucidæ & fixæ, Talcum well calcined, the which calcination ſhall be ſhewed in another place, of each one pound, make of them a ſtrong capitall lye, in the which ye ſhall boile one pound of Mercury, firſt fiue times ſublimed & euery time quickened according to art, the ſpace of 7. howers, and ſo ſhall ye attaine vnto the perfect purging of Mercury, and the beginning of true fixing to all workes: for theſe calces are ſo fixing, that with ſublimations reiterated vppon them at the length, the mercury ſhall be fixed, This mercury ſo prepared, diſſolue with *regali fœtido*, and proper menſtrua: diſſolue alſo by it ſelfe ʒ iij, of the mercury of Antimony well prepared, and ʒ i. of gold purged by antimony according to art. All theſe diſſolutions put into a bodie of glaſſe, and the veſſell will be darkned or clowdy, ſet that glaſſe in an Athenor giuing thē ſoft fire vntil they wax cleare, then increaſe the fire, and diſtill away the water by alimbecke from the feces till they bee drye, powring on the water againe vpon the dead head four tymes: then put on new fixing water that the matter may be couered 4 fingers, ſet that to digeſt 2. or 3. dayes, then diſtill it twiſe or thriſe vppon the feces, and toward the end giue it fier of ſublimation that thoſe thinges which are not truely mortifyed, may riſe and be exalted, which muſt be kept a part, for they ſerue not for our purpoſe: then take the dead maſſe, and bring it to powder, and put it in a ſcaruell ſtirring it the ſpace of 12. howres in the ſecond degree of the fire in a fornes of reuerberation vntill it come to the redneſſe of a *Salamander*, out of the which ye ſhall drawe all the ſharpnes and venom on this manner.

Rec. Of the ſleume of vitrioll and allome ana, *lb.* ij. *ſ.*: diſtilled

ſtilled vineger. lb. ij. *calcis terræ noſtræ pellucidæ ac fixæ* ℥ 4. *ſalis corneoli criſtallini* ℥ i. whites of egges 20. diſtill all theſe by alimbeke twice vpon the feces: put three pound of this water to one poũd of the powder of Mercury prepared as afore, and diſtil it away from the feces in alimbeke 4. times: and the laſt time diſtill it vntil the feces be dry. This done grind your powder vpon a ſtone, powring to it againe new fixing water, diſtill it againe foure times as before. Then you ſhal fixe and make ſweate thy mercurie, by diſtilling from it the *Alchooli vini* fiue times, putting on freſh euery time. This the chyminicall phiſitions call precipitate or turbith minerall, by cauſe it purgeth groſſe and ſlymie humours, eight graines of this is giuen with conſerue of Betony, and *aqua theriacalis*, to cure the pox, due purgations being vſed before.

With two drammes of the extract of wild cucũbers one dramme of the extract of Hermodactiles & ℈ *ß.* of this precipitat is made a mixture, whereof halfe a ſcruple is mingled with two drammes of *aquæ theriacalis*, and is giuen for the gout 4. or 5. times according to the age and hardnes of the diſeaſe, and the ſtrength of the ſicke bodie in the ſpring & Autumne. For without any greefe it doth meruellouſly purge the ſharpe excrements, and draweth them out of the ioyntes. For to cure the dropſie there is made this compoſition which doth purge the ſharpe excrementes and ſtrengthen the nutritue parts.

Rec. Of this precipitat aforeſaid ℈ i. the extract of *alhandall* and *Elaterium* ana. one ſcruple & a halfe, of the extraction of *Elebori nigri*, well prepered and Rhuberbe, ana one ſcruple the eſſence of red corall and yellow ſanders ana. 2. ſcruples *ſpiritus vitrioli* i. ſcruple *olei maſtichini* and *cinamomi ana.* halfe a ſcruple mingle thẽ with the powder of cubebes, and the muſlage of gumme tragagant and make it into pilles. The doſe is from halfe a ſcruple to one ſcruple: it muſt be geuen twice in a wecke, if their ſtrength will beare it.

If it be mingled with Diaphoreticall thinges it onely prouoketh ſweates, and by that meanes helpeth alſo many

diſeaſes: mingled alone with butter it cureth cankered and eating vlcers ſpecially that come of the pox. Likewiſe the fiſtula and all callowes matters.

Ex triapharmaco, and the aforeſaid precipitate is made a plaſter, which being put into the necke of the bladder with a waxe candle or ſmall tent as it ought, cureth the vlcers of it, and taketh away the fleſh without paine or danger. The fixing water for the ſaid turpetum is made, *ex Climia, lapide Sedenegi, lapide perlato, marchaſitarum ſulphure rubicundo, lacerta viridi & rubra, ſalnitro, & ſale aluminoſo*, this made after the manner of *Aqua fortis*: among all waters of graduation, this is the chiefeſt and verie fixing, if any attaine vnto it truely.

Aqua fixatoria pro turpeto.

Of mercury alſo are made other medicines: for there is made of it being firſt prepared as it ought Amalgamy, with gold which is put into a bolts head, and cloſed with Hermes ſeall, & ſo being kept in a temperate fire 20. daies is brought to a yellowiſh fixed powder, the ſigne of perfection is when it will not vapour away by force of fire, neither be quickned againe in water. This medicine is *Diaphoretical*, and is miniſtred for the forenamed diſeaſes, ſpecially to cure the pox onely by ſweates. There is alſo made of Mercurie a balme with the water of the calex of egge-ſhelles and tartar, alſo a moſt excellent oile for fiſtulaes, all vlcers, and calloſites, this ſhall ſuffice to bee ſpoken of Mercurie, ſo that this one thing being noted, that the whole perfection of this medicine conſiſteth in the fixing and dulcifying of it.

Of Arſenicke Chap. 7.

De arſenico.

AMongeſt the corroſiue medicines which by the extreame ſharpnes of heat do diſtroy our naturall heate, or conuert it into fiery quallity, and by their malignant nature diſſolue the naturall moyſture, conſume all the ſubſtãce of the bodie, and cauſe putrifaction with ſtinche: the Phiſitions do accompt Arſenicke, ſandrake, and orpiment: and therefore do iudge the vſe of thoſe medicines very perilous in chirurgery nether by any meanes neceſſary becauſe they

are

are ſo venemous and contrary to our nature. This they may verie well ſay if they knew not their true preparatiõs, wherby they are made apt to cure many outward infirmities. Theſe medecines are ſaid to be venemous, for their maligne quallitie and ſharpnes. But that euil quallity conſiſteth in the ſpirit, ſtinking aire, or blacke ſmoake which it ſendeth out with a ſmall heate, but the ſharpnes is onely in the ſalt: This venemous and blacke ſmoke when it is raiſed by naturall heate doth weake the matter of the part, corrupteth it, & oftentimes killeth, as if one had dronke poiſon, if it be not laide too farre from the principall partes, ſpecially the ſkin being wounded, which happened to a certaine woman: and *Fernelius* the chiefe of phiſitions of our time witneſſeth, that he ſaw it: ſeeing that maligne quality is in the blacke ſmoke, it muſt be altogether fixed: for by fixing as we ſaid before in the chapter of mercurie all the venom is taken away from the ſpirites, as from arſenicke, mercurie, orpiment, & others: The ſharpnes is taken away by extracting the ſalt, which may be done by their proper waſhinges, as wee haue before ſhewed, by which reaſon arſenike ſhall not hurt, but profit much in locall medicines for poiſoned woundes, the wolfe, fiſtula, canker and gangrena, if it be dulie prepared, fixed, and ſweetned. Of which true preparation *Dioſcorides* ſeemeth ſecretly to intreat of, when as hee ſpeaketh of that metalline *ſandaraca*, which in the beginning of the chapter he writeth to ſmell of ſulfur. It is giuen with *mulſum* to thoſe that coughe out rotten matter, and to thoſe that are ſhort winded, it is verie well giuen in drinke with roſen. It is verie hurtful to geue *ſandrake* vnprepared: when as *Galen* doth witnes, it is of a burning qualitie, vnto whoſe opinion *Dioſcorides* alſo agreeth in the ſixt booke 29 chapter of ſimples. Therefore it will not be amiſſe or hurtfull to vſe arſenicke, or any other coroſiue medicine being prepared in chirurgerie ſpecially, the preparation therof is thus: ſublime arſenicke 3. times with ſalt prepared and rubifyed vitrioll & the ſcalles of Iron that yee may purge it, which afterward yee ſhall fixe with ſalt peeter., giuing fyer by degrees the ſpace of 24. howres, and it will be a maſſe whiter then ſnow. Re-

ſimpl. 5. cap 71.

Lib. 9. ſimp. cap. 53.

ſembling the colour of pearles, which yee ſhall diſſolue in warme water to draw out his ſalt, and there will remaine in the bottome a verie white powder which being dried, ye ſhal fix with the like waight of *olei inceratiui ex talco confecti*, and ſet it in a fournace of reuerberation on whole day: then a-gaine diſſolue it in warme water, that the powder may remaine white fixed & ſweet, which in a moiſt place wil turne into a fat thicke oile like buter, ſwaging paines: for like as arſenike not prepared, bringeth great paines, and by the maligne qualities is poiſon: ſo contrariwiſe by his fixing he looſeth that, and worketh without paine, and is a profitable medicine for curing of poiſoned woundes, if 1. ounce of it be mingled with 2. ounces of oile of mirrha.

Many alſo ſublime arſenicke 3. times *cum calce fixa & colchothare*, then diſſolue it in *aqua ſtigia, fixatoria, ac conueniente*, for that purpoſe diſtilling the water often from the feces, thā reuerberate the *caput mortuum*, which will come to a white powder fixed, from which the alkalie is drawen out with the alchoole of wine, and ſo is made ſweete, the vſe of this is to cure fiſtulaes and cankers.

Of Sulphur chap. 8.

De ſulphure.

SVlfur is the balme of the lunges, which the Chimiſt doe 3. or 4. times ſublime with colcothar to purge it from his impurities, and make thereof many profitable medicines, to cure *aſthmatis*, if ſugar be mixed with it: alſo of the flowers of ſulfur and his proper menſtrua Therebinthinat, digeſted certaine daies in a drie heate, there is drawne out a balme like to a rubine, the menſtrua being ſeperated, there remaineth a verie red oile of ſulphur, which muſt bee circulated with *vino diſtillato & alcholiſato*, and be this means is a balme drawne out of ſulfur, whereof 3. or 4 droppes is geuen with water of Iſope to thoſe that are ſhort winded and ſpitte rotten matter, It healeth all manner of woundes quickly, &c.

Notwithſtanding, the auncient Phiſitions, ſeeme to haue thought that ſulfure did only cure outward greefes, that it had a drawing quallitie, and was of a whot temperature, and thin

thin essence as *Galen* and *Aegineta* wrote, and that it was good against venemous beastes, specially against the Sea Turtle, and Dragon, either cast on drie or mingled: yet *Galen* seemeth to allowe the vse of sulfurie waters by these wordes. The bathes or drinking of sweet waters, is very hurtfull to the sicke of the dropsie: But of salte sulpherie and pitchie waters is very profitable. *Dioscorides*, writeth that sulfur eaten with a rere egge, helpeth those that are shorte winded: But the Spagirickes haue attained to many things vnknowne to the auncient Phisitions. Finally of sulfur is also made a sower oyle by a bell, which is a very profitable remedie for the teeth, and cureth also cancered vlcers. *Galen.9. Simpli. cap. 36. Aegin. li. 7.*

Of Vitriolle. Cap. 9.

De vitriola.

GAlene and *Aegineta*, affirmeth that vitrioll dooth moste effectually preserue moyst flesh, if it be powdred with it: *Dioscorides* also writeth that the same drunken with water, helpeth against the poyson of Tode stooles, and for outward greefes it is put into *Emplastrum Diachalcites*, to cure vlcers: The later Phisitions make an oyle of vitrioll for the fallinge sickenesse, and other diseases, whereof *Matheolus* and manie other moe make mentione: But wee make many medicines of vitrioll as his spirite, a sweete and sower oyle his Colcothar, Salte, and Oker. The spirit is driuen foorth by the ix alimbeke, powringe on againe all waies the liquor vpon the dead head: and circulating it in *Balneo* 8. daies, this is profitable against the falling sickenesse, but the fleme beeing seperated from the redde Colcothar; by force of fire there is drawne out a sower oyle, which is made sweete by circulating it with the spirite of wine, and is giuen with succorie water or with Ptysane in rotten agues, for with the sowrenes, it driueth away rottennes, as the sirope of the iuice of Lemondes doth, and putteth away obstructiones with the subtilite of the partes: Wherefore it is verye effectuall to helpe the obstructions of the bowels, liuer and splene, sometime a fewe dropes of it are mingled with the conserue of the flowers of Succorie, and is a medicine of a pleasaunt taste to *Galen.9. Simpli. Aegineta. li. 7.*

quench immoderate thirſt, yet the ignoraunt ſay that this medicine is ſharpe and therefore to be reiected, but thoſe good men are farre deceiued for it being well prepared is ſweetiſh, and the iuice of Lemones the vſe where of is allowed in Phiſicke, is much ſowrer then it: as with the which Perles are diſſolued, and veſſels of tinne eaten thorowe, and that iuice giuen alone would hurt the ſtomacke as much as the oyle of Vitrioll, but mixed with ſugar it reſtraineth with his ſowrenes the rottennes of burning feuers, & the malignite of Peſtilent agues, which thing alſo oyle of vitriol doth without hurt of the ſtomacke, not by it ſelfe, but mixed with conuenient thinges, as many Spagiricke Phiſitions at this day haue experimented, who alſo in outward cauſes, vſe the vnſauery and ſweetned Colcothar, to dry vp vlcers and to ſtanch blood.

Of Antimoni. Cap. 10.

De antimonio.

NOt onely for outward greefes but alſo for inwarde, are medicines made of Antimoni. The chymical Phiſitions drawe out of it a moſt excellent medicine, which they call the tincture of antimoni, for they minding to try the force of Antimoni in mans body, feared not to ſeeke out the ſecrets of it, eſpecially when they perceiued it to bee the greateſt purger of gold, and that it could driue away all impurities. By which meanes they labour to ſeeke out the qualities of Antimoni, that they might prooue whether it would worke the ſame effect in purging of mans body, as it was euident to worke in the purging of golde, at the length they obtained their deſired purpoſe, and found out the great excellencie of this medicine: both to reſtore & renue the body of man, ſpecially to cure the Mophew, the Dead euill, the Wolfe, and all maligne vlcers, for that tincture purgeth black bloud and all other viſcious humors without any manifeſt euacuationes, but onely by corrections of ill humors. Let no man thinke that I ſpeake of *Vitrum Antimonij*, which many vnskilfull doo vſe now a daies with great danger, it is a noy-ſome medicine which by his ſharpenes prouoketh the expulſiue

power

power, and purgeth both vpwarde and downe-warde with great vexation, the which I can by no meanes allowe. For all diſeaſes are not cured with violence, but with fitte and conuenient purgations. For as *Hipocrates* ſaith. 1. Aphori. if ſuch things be purged as ought to be purged it doth helpe, and they beare it eaſily: if not contrariwiſe. But all true Philoſophers therfore auoide theſe vitrifications, and not ſeeke their medicines or tinctures in them, vſe therfore this method following.

Rec. The pureſt part of Antimoni, that is his Mercury, and ſubline it 3. times, that nothing remaine in the botome, ſo ſhall ye haue all his ſulfure with his proportionate mercury, which is called the true Lilly: this digeſt in a reuerberatory being cloſed with hermes ſeale, in degrees of the fire vntill it wax white, and afterward there appeare the collour of a Rubine. Out of the which with *Alcoole glaciani Corneoli*, that it may bee couered 8. fingers, you ſhall drawe out the precious tincture which ye ſhal circulate in a Pellicane, to his perfect graduation and fixing.

It is fixed alſo *Cum terra muria*, and with waſhings the alkaly is drawne foorth, and there remaine the white flowers of Antimoni, which do ſtrongly mooue ſweate if you giue 3. ſs. of them with water of Cardus Benedictus, a moſt excellent medicine for intermitting feuers.

For outward greefes there is drawne out of Antimoni, a very reade ſulfure with tartar and nitre, or onely with a lye made of quicke lime and aſhes, and many waies an oyle is drawne out, all which are profitable to cure feſtered vlcers, theſe ſhall ſuffiſe to be ſpoken of vs for the preparations of metalline thinges, of the which God willinge wee will intreate ſhortly in an other booke more plainer.

Of the true preperation of Gemes and precious ſtones. Cap. II.

OF ſundry ſtones are made ſundry healthfull medicines, cheefely out of precious ſtones, which of all Phiſitiones are though according to the propertie of the whole ſubſtance,

ſtance,& according to their quality do take away ſounding, doo with ſtand corruption,to ſtrengthen the hart,& defend it from all kinde of poiſon. By reaſon where of *Electuaria Analepti, Nicolai, Myrep. Diamargarit, Antidotum e gemmis, confectio ex Hiacinth & Alkermes*, are preſcribed vnto ſicke perſons in peſtilent diſeaſes,and continuall burning feuers. Into which are put Perle,Saphires,Smarages,Granates,Iaſintes, Sarda that is Corneola, Iaſper and Corall, which kinde of ſtones may be worthely ſaid to excell the reſt,both for their temperance and for their great cleereneſſe, which are neither loſt nor ſpoiled by any heate of fire, for the onely fixation of their ſpirites,which may bee ſufficientlie perceiued in them,for which cauſe in manie reſpectes they may bee compared with golde for the cure of diſeaſes. Amonge the reſt they be called precious ſtones, euen as gold among all other metalles is called the moſt precious. And although the qualitie of theſe ſtones are cordiall,yet euery one hath his proper and peculier vertue to cure ſundry diſeaſes: The Saphire being drunke dooth ſpeciallie helpe them that bee ſtunge with a Scorpion. The Iacent alſo doth helpe wounds of venamos beaſtes,and cauſeth ſleepe. The Smarage not onely drunke but alſo hung about the necke,helpeth melancholie diſeaſes and ſtriueth againſt the falling ſickneſs, as it were againſt an enemie. The Iaſper either hung about the necke that it may touch the mouth of the ſtomacke, or elſe borne in a ring comforteth the ſtomacke: which *Galen* writeth that he made proofe.

Galen.9. Simp.cap. 26.lib.5.

It alſo helpeth to haſten the birth as *Dioſorides*, ſaith:

Cap.107.

Pearles take away ſounding. Corall by his bindinge dooth ſtrengthen the ſtomacke and ſtayeth ſpitting of bloude. All which pretious ſtones the Phiſitians vſe againſt the aforeſaid diſeaſes, without anie other preparation,ſauing bringing them into moſt fine powder as *Alcool*, the which ſurelie profiteth very little for ſtrengthening the heart, if the pure eſſence be not firſt taken out of it, which onely the Spagirickes art teacheth to doe: according to which the tincture of corall is drawen out as followeth,which is ſaid to be giuen not onely to the aforeſaid vſes, but to purge the bloud,

and

and againſt the Morphew and Herpes, and to cure all the diſeaſes of the Matrix.

Calcine the beſt redde corall in a fornace of reuerberation in the ſecond degree of the fire, leſt their tincture by the violence of the fire conſume away, then grinde them vpon a ſtone very fine and put them into a glaſſe, with *Menſtruum cæleſte diſtillatum, cum proprio ſuo ſaccaro*, that it may be couered 7. fingers highe, then lente the glaſſe with Hermes ſeale, and ſet it in *Balneo*. x. daies vntill the menſtrua haue taken away all the tincture, then ſeperate the menſtrua in *Balneo*, and there will remaine a precious tincture in the botome, of which a little droppe is giuen with water of ſuccorie or fumetorie: That celeſtiall menſtrua is the true menſtrua of al gemmes, which diſſolueth them with true ſolution, and from thence is the true eſſence taken: and this all learned Phiſitions will iudge to be more profitable for to cure the body, then the only powder of them: that menſtrua dooth alſo make ſofte and diſſolue the adamante ſtone, which contrarie to the opinion of many doth take away poyſon, if vpon thē be caſt the ſalt drawn out of the blood of a goate, and diſtilled togeather, reiterating the water 3. times vpon the dead heade. I let paſſe the preparations of the Adamant and alſo of the rubine, becauſe they be ſtones of great price and fit onely for Kinges.

Tinctura corallorum.

You ſhall alſo rightlie diſſolue pearles with the aforeſaide menſtrua, but if ye wante it you ſhall vſe *Acido menſtruum alcoliſato*, with his equall proportion of the ſpirit of wine alſo *alcoliſated*, they doo the ſame alſo with the iuice of Lemondes and Barberes purified and filtred, and prepared as it ought to be, with ablutiones you ſhall take away the ſharpenes from the Pearles, if any remaine in them by meanes of the menſtrua 2. or 3. graines of this eſſence is giuen with conuenient broth to ſtrengthen the hart, and to refreſh the powers, this eſſence dooth reſiſt putrification about the hart, the peſtilence and poiſons, & is giuen againſt reſolution of ſinewes, conuulcions frenzes, and vnto thoſe that are waxen leane thorowe age or ſickneſſe. *Arnoldus* writeth that the diſſolution of pearle comforteth naturall heat,

Eſſentia margaritarum.

helpeth the trembling of the hart, and properly purifieth the bloud of the hart, and many diſeaſes are cured by them. In the ſame order yee may drawe out of the other aforeſaide gemmes their proper eſſence, & may haue their true preparation to cure many diſeaſes: In this order ye ſhal prepare the little ſtones of ſpunges. *Lapis, Iodaicus, Linces*, and Chriſtall to breake the ſtone in the raines.

The quintaeſſence of bolearmeni & terra lemnij do maruelous much good againſt peſtilent diſeaſes, and doo withſtand deadly and venemous poiſons that they cannot hurt. But if ye will vſe them to ſuppreſſe bloud they neede no other preparation, ſeeing that it is the yearthes propertie to thicken and to bind, as it is of the eſſence to quicken, ſo dooth terra ſamia, and the ſtone called *Hematites* and *Cornalino*, which a learned Philoſopher ſhall eaſilie attaine vnto.

The Spagiricall preparations of medicines, which are taken out of Animalles. Cap. 1.

De triplici mumia.

MEdicines which are made out of Animalles, doo obtaine the ſecond degree of perfection, for they haue more force then they that were wont to be prepared out of vegitables, which doo periſh with leſſe heate or colde, and therefore is eaſelie deſtroyed, that they ſcarcely profite any thing at all for the cure of diſeaſes, eſpecially when they are commonly prepared, among animalles man by right obtaineth the firſt place, out of whoſe 3. fold Mūmia, that is to ſay: liquid, freſh and drie, or tranſmarina, of the which are made ſundry moſt whole-ſome medicines to cure infinite ſortes of diſeaſes. This laſt Mummia only was known to the auncient Phiſitions, which was nothing elſe but mans body, laid in the tombe inbalmed with Frankenſence, Myrra, and Aloes. By which kinde of funerall the Sirians, Egiptians, Arabians, and Iewes, vſed in olde time to keepe their dead bodies from corrupting, which natiue mummia, the Greciās called *Piſſaſphaltus*: for they with ỳ kind of pitch did inbalm their dead bodies, which Mummia they vſed both inwardly and outwardly to ſtaie bloud, whereſoeuer it brake out, & to ſtrengthen

De his conſule. ſtrab. Auicennam & ſerapio. Cap. 304.

then the ſtomacke and hart and to cure other infinite diſeaſes, ſpecially when the fragments of bones being caſt away, the earth and fleſh being drie, they tooke vp a liquor concreted and gathered in the hollow partes of the mans body, but at this day we want that true & natiue mummia of the auncients, and the Phiſitions and Apothicaries in ſteede of it vſe the dried fleſh and that without any preparation, all be it out of it there may be taken or drawne a certaine pure eſſence, which may after a ſorte be compared in vertue and propertie with the true Mummia, rather then that earthlie ſubſtance or only dried fleſhe, which ſcarcely auaileth any thinge to cure bodies, therefore thus thou ſhalt prepare the common Mummia.

Præparatio mumiæ ſiccæ.

Take the beſt Mummia broken and cut in little peeces 1. poũd, put it in a glaſſe with as much *Spiritus vini alcoliſati & terebinthinati clari menſtrui ana*, that it may be couered 4. fingers: then ſhut it with hermes ſeale, and putrifie it in the firſt degree of the fire. 15. daies vntill the menſtrua be of the colouer of a Rubine, the which ye ſhal ſeperat in Balneo for the ſaid purpoſe againe, & in the botome thou ſhalt find the true tincture of mummia, the which ye ſhal circulate with the ſpirite of wine certaine daies and ſo thou ſhalt haue a more pure eſſence, which is moſt profitable to the cure of al poiſons, either alone, or if it bee mixed with theriakle. Againſt the plague it is a moſt excellent medicine, that it cannot be ſufficiently commended: It defendeth all bodies from corruption, and is profitablie giuen to cure *Phthiſis & Aſthmatis*, if it be mingled with the conſerue of Enula campane and violets, it is alſo profitable againſt many other diſeaſes, the feces which remained are put into vnguentes to ſwage paines and aches.

Præparati mummiæ liquidæ.

Now remaineth to ſpeake of the Mummia, that the Chimiſtes know of which are 2. ſorts, freſh and liquid, which they thinke beſt to be thus prepared.

Rec. The pure and beſt liquid Mummia *Alcoolis vini ana* 1. poũd, mixe them well together in a glaſſe, and digeſt it in warme horſe dunge or *Balneo* 12. daies, afterward diſtill it as it ought, reiterating the diſtillation twiſe againe, then digeſt

it againe 10. daies and distill it the third time, then leaue thy glasse in the heat of dunge or *Balneo*, till there be 2. essences perceiued, one of a golden colour, and the other white, let these essences bee taken forth and circulated with his like menstrue in a Pellican many daies, alwaies separatinge the feces and the impure from that which is subtill and pure, and so with reiterating his digestions and rectifications you shall haue a most excellent medicine: of this is giuen euery month in the full moone 1. Scrup. to them that haue the falling sickenesse, it dooth mittigate that disease and driueth it away, for it is his proper *Alexipharmacum*, also it purifieth the bould.

Præparatio, mummie recentis.

Rec. The newest and best Mummia and cut it small, then put it into a glasse with a long necke, powring thereon the menstrua of Oliues, and close it with Hermes seale, then putrifie it a month that there may bee a solution, then open the vessel and put it into a cucurbite of glasse and set in Balneo, the vessell being open that the Mercurie maye flie away, which it will doo with an incredible stincke, and there let it remaine tell there come foorth no stincke, and that all the Mummia be dissolued, that which is dissolued, put into another vessell and digest it in Balneo againe vntill it come to a thick oile and fatty like sirope of a duskish colour. That being done circulate all with the spirit of wine in Balneo, 20. daies then seperate the spirit and in the bottome will remaine a redde and sweete oile hauing the vertue of all naturall balmes: which dooth greatly helpe all venemous and pestilent diseases.

Tinctura mummiæ.

Take of the Mummia so prepared 2. ounces of the best *Alcoole vini*, 2. pound circulate them a moneth, then distill awaie the menstrua, *per alimbicum*, then againe let it digest in a vessell closed with hermes seale, and reiterat it 3. times as is aboue said, vntill the matter abouesaid, do altogether loose the nature of his bodie, and become a tincture, which truly doth excell with such a quickning power, that there is no part wherevnto it doth not pearce. No vlcer or any corruption which it doth not cure, if ye giue euery day twice for a certaine time fource or fiue graines of it with

with a conuenient decoction.

Of the essence of mans scull. Chap. 2.

MAny learned men haue written that the scull of a man not buried is by a certaine propertie profitable against the falling sicknes: for which cause I thought it not amisse to set forth the true preparation of it, for I do not thinke that there is anie of the learned that doubteth, but this medecine rightly prepared, and brought into a thinne essence will be a great deale more effectuall and profitable to cure those diseases, chiefly if you do dilligently consider the essence of the sicknes, his causes, and the remedie thereof: therefore I will intreat of the preparation, of which 1. scruple will profite more then a whole scull dried and beaten to powder, whose essence is thus drawne out. *De cranio humano.*

Rec. the scull of a man that hath not bin buried, and beat it to powder, and put it into *spiritu vini saluiati*, so that it may be couered 6. fingers, and set it to digest in Balneo 14. daies being close stopped, then distill it in a retort according to the maner of *aqua fortis*, then powre on that liquor vpon the feces or *caput mortuum* againe, but first grind the feces, then putrify it 8. daies, & distil it as at the first, and that do 3 times, than circulat all together certaine dayes, that being done, then seperat the menstrua, and in the bottom thou shalt find the essence of the scull coagulated, of which yee shall geue halfe a scruple with the water of the flowers of lintre in the fit and before the fit. Or prepare it thus: seeth the scrapinges of a scull that hath not bin buried with the spirit of Melliſſa, or Betony boyled, powre that decoction by it selfe, and againe powre on more fresh till there remaine no more force in the scull, then vapor away all that water in Balneo, and it will remaine in the bottom coagulated, the which it shall resolue againe, and vapour and coagulat so long till the matter remaining in the bottome may be sublimed with a most easie fire. This sublimat doth helpe much them that haue the falling sickne, and looseth the belly aboundantly without any trauell or molestation. *Essentia cranij humani.*

Of Viperis. Chap, 3.

Galen lib. de theriaca. ad piſonem Aegi. li. 7.

GAlen and other great phiſitions haue taught vs many thinges out of *Andromacus* touching the preparation of vipers and their vertue for the cure of the leproſie which they had proued, chiefly that it purgeth the whole body by the ſkinne, out of whole fleſh (the head and taile being firſt cut of, which are the moſt venemous partes, and haue litle fleſh in them) being boyled in a pot with faire water, dill & ſalt, and putting thereto ſtale wheaten bread, they made paſtillos, the which is alſo put into theriakle. Out of vipers alſo you ſhall make a moſt notable medecine againſt the leproſie, plague and all venemous woundes in this maner. In the moneth of Iune take 4 or 6. vipers, of the which yee ſhall caſt away the taile and the head, and pull away the ſkinne and the intralles, but cut the fleſh in ſmall peeces, and put it in acucurbit of glaſſe 3. or 4. daies in the vapor of Balneo or of moiſt dung to driue forth the ſweat, But take heede ye receaue not the air of that fume which is corrupted & venemous through the vapors of the vipers, which being done powre vpon it the ſpirit of wine *Alcoliſati & terebinthinati ſolutiui ana.* that it might bee couered 8. fingers high, digeſt them in a veſſel cloſed with Hermes ſeale in Balneo, or moiſt dung twelue daies, vntill all the fleſh of the vipers be diſſolued in the aforeſaid menſtrua: then powre of the ſaid menſtrua from his feeces, and vapor it away in Balneo, and it will be coagulated like a iellie, vpon the which powre againe *ſpiritum vini cariophillatum* & circulat them in a pellicane 10. daies: then ſeperat the menſtrua, and the fleſh of the vipers wil remaine excellently prepared & eſſentificated, with the which mingle vpō a gentle fire *oleum anethi & cinamomi ana.* 1 ſcrup. & a halfe, *eſſentia croci & margaritarum ana.* 1. ſcrup. then with the muſlege of gum tragagant make it in pilles, or if yee will make paſtillos after the olde manner with drye wheaten bread, 1. ſcrup. of this medicine is giuen againſt the leproſie, the plague and all other venemous diſeaſes.

Of the ſkin of vipers, and of other ſerpentes being dryed and

and prepared according to art is made a powder that helpeth very much againſt the woundes made by beaſtes or ſerpentes, if it be laied thereon, alſo to cure all cankers & maligne vlcers.

Of the preparing of hornes, and cordiall bones muſke, ciuet, and caſtoreum. Chap. 4.

De cornibus. Moſcho zibetta & caſtoreo.

BOnes are either burnt or ſodden with their conuenient liquor, that out of them with the ſpirite of wine may be gotten the pure eſſence, the which will bee done in the ſame order, as we haue written of before in the preparing of a mans ſcull, therefore thus ſhalt thou drawe out the eſſence of the bone of the Hartes hart, which by a certaine likelihod of ſubſtance doth ſtrengthen mans hart, and is chieflie profitable againſt the paines of mãs hart, & ſincope: his preparation differeth from the aforeſaid, becauſe it is to be drawen with the ſpirit of Celandine alcoliſated with his proper menſtrua. The hartes horne is vſed in ſtead of that bone for the ſaid diſeaſes, whoſe eſſence is drawẽ forth with *Hipericonis alcoole* which is giuen vnto young children that be ſicke of the wormes.

The horne of the Vnicorne (which is the chiefeſt of al, you ſhall prepare in the ſame order: it defendeth the hart and driueth away all poiſons: it is good againſt peſtilent diſeaſes, his proper menſtrua is *Alcoole meliſſæ.*

Ebur or Iuerie is alſo thus prepared, whoſe vertue is to defend the ſtrength of the hart, and to helpe conception. Out of Muſke is alſo drawen a certaine precious eſſence *cum vini ſpiritu terebinthinato*, as with his proper diſſolution, which doth ſtrengthen and confirme the languiſhing partes, and helpeth the weakned powers: in like ſort may you draw forth the eſſence of zibet.

In the like manner is the eſſence of Caſtoreum drawne forth: of the which one drop is giuen with great profit in the decoction of the flowers of roſemarie, ſage, and betony againſt tremblinges, conuulſions, or crampes, and all diſeaſes

of

of the ſinewes: it is alſo applyed outwardly in conuulcions, chieflie if it come of fulneſſe and not of emptines: and then that which is contained in the ſinues contrarie to nature muſt be purged, being dronke with water of penyryall, it prouoketh womens termes and caſteth forth the after burthen, and it doth correct opium which is otherwiſe deadly.

The preparation of oiles out of fattes and greaſes. Chap. 5.

De pinguedinum & exungiarum præparationibus ac oleis.

THe Chimiſtes doe draw oile out of the fat of all liuing thinges with a moſt gentle fire, in the which is found a greater power to extenuate, diſſolue and ſupple, then in the onely fatte not prepared, becauſe they be made more thinner & ſubtiller: which opinion *Galen* confirmeth 11. ſimpl. where he intreateth of Caſtoreum, furthermore (ſaith he) becauſe it is of the ſubtill partes: therefore it is more auaileable then the other things which do both heate and drie, as it doth, hee addeth that thoſe medicines which conſiſt of more ſubtil partes are more forcible then they which be of thinner although they haue both like faculcie, becauſe they penetrat and goe deeper into the parts to which they be laied on, chiefly if the partes be thick, as the ſinowy parts be. I thinke there is no man if he way theſe wordes of *Galen* which will not allow theſe extractions both of oiles and eſſences which we vſe, and commend the vſe of them in phiſicke. In this manner are oiles drawne out of the fat of men, of the brocke, of beares, of wolues, of hartes, cattes eeles, capons, geeſe, duckes, calues, hogges, and of all Marrowes, which do all reſolue and ſupple, and are good to cure many diſeaſes.

Out of Butter is drawne an oile in the ſame order, the which is Anodinum, for the ſaide vſes and to ceaſe all paines.

Out of waxe is made an oile to reſolue, & attenuate, and is profitable againſt all colde greefes of the ſinewes, and it made thus. Take one pound of yellow wax, and melt it, then powre it in ſweet wine & wring it out with your hands, then

then melt it againe,& powre it into the same wine, and this doe 4. or fiue times, then put it into a retort with an halfe poũd of calcined allome, and a handfull of sage, and distill it with a gentel fire, and there wil come forth a grosse thick oile and white, the which if it bee rectifyed three times, it will be perfect cleere, and will congeale no more.

The vertues of oile of wax experimented by *Monsure le counte de Shenaus*, & his brother *Monsure de Argenteaw* in the warres in France. This oile is of a temperat nature to be vsed either into the bodie or outward, and may be vsed without all danger: it taketh away the paines of the gout if yee annoint the partes therewith, it comforteth hard sinewes, and ioynt aches, the sciatica, chappes in the lippes, breast, handes or feete, and woundes, burninges either with fire or water, if ye annoint therewith and lay thereon a plaster of the same, being put into the eare with black wool, it helpeth deafnes, it staieth haire from falling. It is also good against the winde collicke, and prouoketh vrine, if ye vse to drinke euery morning ʒ.i. with malmesie: it preuaileth against the stitch in the side, if yee drinke thereof and annoint the parts therewith. To be short, it helpeth against all manner of infirmities, as hath bin diuers times prooued.

Of sundrie partes of liuing thinges. Chap. 6.

SVndrie profitable remedies are taken out of diuers parts of sundry beastes, which neede verie little preparation, notwithstanding are to be reserued in shoppes for the great vertues they haue in healing: for the Riuer Crabbe being calcined to a white ashes is commended against the biting of a mad dogge.

The eies of Crabbes calcined in a reuerberatorie are giuen with good successe to them that are troubled with the stone, and expelleth all obstructions of the bowelles, of which we haue spoken of before against *Auberius*.

The water of earth wormes distilled is profitable against the dropsie, and to kill wormes in children, and being boũd quicke vppon a panaritio, they profit much.

The water of cowe dung gathered in May is good againſt the dropſie, and to cure all cankerd vlcers.

The powder of the worms called *mille pedũ* is good againſt affectes of the eies.

Cattes piſſe diſtilled, againſt deafnes.

The bones chiefly of a wolfe dryed and brought to powder, helpeth the diſeaſe in the ribbes, ſtitches and prickings.

Water of ſwallowes, againſt the falling ſicknes.

Water of the ſpawne of frogges, to repell and ſtay all fluxes of bloud, and rednes of the face.

Coagulum leporis, dronke with Hidromell againſt the falling ſicknes.

Certaine litle bones which are found in the foreſeete of the hare, prouoke vrine mightily if the powder bee giuen with white wine.

Oſſepiæ is with good ſucceſſe giuen againſt the ſaid diſeaſes.

The powder of the liuer of frogges dryed is very well taken againſt the comming of the fit of a feuer, eſpecially the quartane.

Neither wil I let paſſe amongeſt others an eſpecial remedie and experiment often proued againſt the ſtone in the raines which is prepared in this order. In March there are found in the Maw of an oxe, certaine litle ſtones, which if they be taken with white wine, diſſolueth the ſtone. Alſo in the moneth of May in the bladder of the gall of a bull is found a certaine ſtone, which if it bee put in white wine, it changeth it to a yellow colour like ſafron, changing the taſt but litle: if the ſicke drinke euerie day of this wine, daily powring on freſhe vntill the ſtone be conſumed: by theſe meanes it is manifeſt by experience that the ſtone is diminiſhed and at length conſumed.

Many other medecines are prepared of the partes of animalles, which are not of themſelues to be diſallowed of many ignorant, neither their preparations reiected, becauſe they are vnknowen vnto them all, which they may eaſily attaine vnto in time, if ſo be they will not condemne at the firſt ſight that which they know not, and thinke them ſo impoſſible

possible to themselues which are not able to conceaue such great thinges, which yet by searching and diligent labour of hand, not without great maruell and profit to the sicke, are proued most true and certaine to a true phisitian.

The Spagyricall preparation of Medicines taken out of Vegitables, and first of wine.

Chapter 1.

Take the purest and strongest wine ye can get, & distil it in a gourd of glasse with a narrow mouth, ouer the which ye shal paste a paper, the which being drye annoint it with oile of sweete almondes, then set on the head and receauer, and distill it in Balneo, and the spirit wil flye through the oily paper, the which yee shall circulat and keepe in a cold place, close stopped, whose vertues are infinite for the health of mans bodie, the spirit being taken away, yee shall boile the feces vntill it come thicke like a sirop, & set it in a moist seller, the which in short time wil congeale into hard stones or salt, which is called of some *lapilli vini*, the which ye shal kepe in a dry place to your vse, that is, to dissolue gold therewith, the which thou maist do in this order. First calcine thy gold into an impalpable powder, that it cãnot be brought to gold again, thẽ take therof ℥. ß. *lapillorũ vini*, prepared as afore. ℥. i. ſs. *Alcooli vini q. ſ.* digest thẽ together 14. daies, then distil it, & there wil come forth a water of a golden colour, then powre on more spirit of wine prepared as afore, & digest it againe,

De vino.

and distill it as aforesaid, and this ye shall doe vntill the spirit of the gold be drawen forth.

Vinum alcalisatum.

Vinum alcalisatum.

TAke those feces that remained after the spirit is taken away, and calcine them white, then with his proper fleme ye shall draw away his salt, the which is called *sal vini*, of the which take ℥ ß. *spiritus vini* ℥ ij. digest it in Balneo 20. daies then distil it vntil it be drie in the bottom, then put on more spirit, and digest it as afore, and this ye shall doe vntill the salt be distilled ouer the helme, and then it is prepared.

The preparation of tartar, and first of spiritus tartari, vel liquor fecularum vini.

Preparatio tartari.

TAke white tartar lib. 4. & distil it in maner of *aqua fortis*, vntil all the spirits become forth, the which ye shall seperate in Balneo from the oile, then take that oile which remained in the bottom, and rectify it in sand, and thou shalt haue a most precious oile or balme: thou shalt note that the first liquor seperated in Balneo is called *liquor fecularũ vini*, or *spiritus tartari*, which would be rectified trõ the colcothar 3. or 4. times to take away his stinking smell: the oile which ye rectifyed is called *oleum fecularum vini*, *siue mumia fecularum vini*, the which is most profitable in curing of running and corroding vlcers, and sores which goe creeping vpon the flesh, and especiallie those that come *ex lue venerea*, being dronke in wine, it breaketh the grauell in the raines & bladder and expelleth it by vrine: certaine drops being dronke with the decoction of frogges is conuenient for the pthisick: It preuenteth the infection of the plague if yee annoint the nostrelles therewith: It drieth and consumeth *ficus in ano* in short time without any paine. Furthermore ℥ i. of the spirit of tartar being dronke with the water of fumetorie, or hirundinaria, or such like, is conuenient for *pustulas gallicas*, *exanthemata*, *erisipelas*, the dropsie, water betweene the

skinne

ſkinne, and the fleſh, menſtrual fluxe, and all obſtructions of thoſe partes, as the iaunders. It taketh away the leproſie in the beginning: ye ſhall note that ye may augment his force meruellouſly in this order.

Ye ſhal mixe it with *Aqua theriacalis*, which is made thus. Take perfect good theriakle ℥. 5. redde mirra ℥.2. Safrone ℥.ß. the ſpirite of wine ℥.10. mixe them in a glaſſe and ſet it to digeſt 6. or 7. daies, then diſtill it in Balneo: Sometimes they put into this water ʒ. 2. of Campher, eſpeciallie when it is vſed in whot burning agewes, and inflamations and then it is called *Aquæ theriacalis camphorata*. As for example: Take *Spiritus vitriolli* 1. ounce, *Liquoris fecularum vini correcti* 3. ounces, *Aquæ theriacalis* 5. ounces: mixe them and digeſt them in Balneo. 40. daies, then giue thereof 1. dram with good ſtrong wine, or other conuenient liquor, bothe for the aforeſaid effectes, and alſo to cure and preuent infinite other diſeaſes, for this compoſition hath a ſinguler percing qualitie aboue many others: yee ſhall note that the liquor of Lignum vite may be vſed in the ſame order, and ſo it will worke his effect with more ſpeede.

Sal tartari.

TAke thoſe feces that remained of the Tartar at the firſt diſtillation, and calcine them vntill they be white, then diſſolue it in faire water diſtilled beeing warme, filter and congeale it and in the bottome ye ſhall finde a white ſalte, which laied in a moyſt place will turne into oile, the which taketh away ſpottes in the face or any other partes: alſo it clenſeth vlcers if ye mixe 1. dram, with 1. ounce of the ſpirit of wine, this oile maketh the haire faire and yellowe: yee ſhall note that if this ſalte be often calcined and congeled, it will become Chriſtaline, and is of great force againſt diuers infirmities, as hereafter God willing ſhall be taught. *Sal tartari*

The liquer of Honie. Cap. 2.

THat which diuers men call the oile of Honie, is not a vnctuous *Oleum mel-*

vnctuous oile like vnto other oiles, but rather a certaine element the which is neither oile nor water, although it bee cleere: & this is not much vſed in chirurgerie by cauſe it is not conuenient in ſores, but rather a thing appertaining to phiſicke, becauſe it comforteth the ſtomacke, ſtrengtheneth the ſpirites, and extinguiſheth all feuers, it helpeth the collicke. It diſſolueth the ſtone in the raines and prouoketh vrine. The laſt liquor that is redde maketh the heare yellowe as golde, if ye waſh it there with diuers times. It taketh away ſpots in the eies, and is thus made. Take pure honie 2. poũd and diſtil it in a glaſſe that containeth 2. gallons, with a gentle fire in ſand till it changeth colour, then change the receiuer & increaſe the fire a little, vntill all the fumes be come foorth, the which will afterwarde turne into a redde liquor which ſome call the oile, *ex leonardo Phiorananti.*

There is alſo a quintaeſſence or burning ſpirit made out of honie, the which hath the vertues and qualities that the ſpirite of wine hath in all pointes and may be vſed in ſteede therof, ſome affirme that this quintaeſſence or ſpirite of honie will diſſoule golde, being firſte calcined and circulated therewith certaine daies: It diſſolueth like wiſe any kinde of iewell that is put therein. It healeth woundes with greate ſpeede, if ye waſh them therewith: It helpeth againſte the cough, cattar and paines of the milte, it cureth ſpots in the eies and preſerueth the ſight. It is affirmed that one vſinge this eſſence 40. daies, was cured of the Palſie and fallinge ſickneſſe, alſo this quintaeſſence beeing diſtilled 20. times with perfect pure ſiluer calcined, it wil reſtore the ſight vnto thoſe that are in manner blinde.

The extraction of liquors out of plantes, flowers, ſeedes and rootes. Cap. 3.

Herbarum eſſentiæ.

PVt Celandine bruſed into a glaſſe cucurbit well ſtopped, ſet it to digeſt 15. daies in warm dung, then diſtil it with a gentle fire vntill the feces remaine drie, the which ye ſhall ſtampe, powring there on the element of water before diſtilled, that it may be couered 4 fingers, thé ſtop the glaſſe & putrify

putrifie it 8. daies in Balneo, after distill it againe giuing fire by degrees til ther come forth no more spirits, & in this 2. distillation thou shalt haue the water & aire, the fleme if ye wil ye may seperate by Balneo which reserue: then calcine the feces that remaine, which imbibe with the fleme reserued, putrifie it in Balneo, and distill it *per alembicum*, vntill the matter appeare in white stones, the which by often solutions and coagulations with his proper water become cristaline, and so the earth shall remaine well purified, which although it be white notwithstanding containeth his fire and inward tincture: vpon this put on your 2. first elementes before reserued, and circulate al together in Balneo till the oile appeare and swim vpon, which is called the true essence endued with infinite quallities.

In like manner ye may attaine the true preparations of Melissa, sage, and Valerian and all other hearbes.

Olea florũ. In that manner ye may prepare the oyles of flowers, but the herbes and flowers which yeeld small quantitie of oyle must be cut, or stamped small, and then put it into a glasse mixing with them if they be drie faire water distilled. But if they be moist or wateriſh ye shall put them in a glasse alone close stopped, and set them in the sunne or some warme place to macerate, vntill ye see the oile swimme vppon the toppe, the which ye shall power foorth, and making it warme ye may seperate it by a funnell or conuenient instrumente. Some vse to take those herbes and flowers thus macerated and distil them in a vessel of copper with a refrigeratory and after seperate the oile, ye shall note that what vertue the herbe is of, the oile is of the same, but much more forcible & subtile.

Oyle of Time his vertues.

Oleum thymi. THree or 4. droppes being drunke with *aqua vulsa*, helpeth the painefull cough, shortnes of breath, clenseth the breast and ripeneth the fleme, it prouoketh vrine, expelleth the secundine and dead fruite from the matrix, it dissolueth clotted and cõgealed bloud within the body, being vsed with

Oximell

Oximell and a little ſalte, it purgeth toughe and clammie ſleme, and ſharpe cholerike humours, and corruption of the bloud. It preuaileth againſt blaſtings and winde in the bellie and ſtones, being often vſed it preuaileth againſt melancholie diſeaſes, and the goute: the ſmell of this oile is profitable for thoſe that are toubled with the falling ſickneſſe: Beeing put into a hollowe tooth it taketh away the paines preſentlie.

Oyle of ſweete Margerom.

Ol. Maiorana. THis oile being often vſed with other conuenient medicines, is moſt profitable for thoſe that are fallen into a dropſie, and cannot make water but with great difficultie. It preuaileth againſt winde and gripings in the belly, and prouoketh neeſing, it is comfortable againſt all paines of the heade, and reſtoreth ſmelling beeing loſt if it bee put into the eare & noſtrels: it is good againſt poiſon and the ſtinging of Scorpiones.

Oyle of Sage.

Ole. Saluia. THis oile diſſolueth congeled bloud within the body, cureth inward woundes and bruſes comming either of a ſtripe or fall: It prouoketh vrine and expelleth grauell, comforteth the hart and head that is greeued with cold humours, it is profitable for women with child becauſe it cloſeth the matrix, and comforteth the childe, it is profitable for thoſe that are troubled with the gout, palſie or weakenes of the ſinewes, if ye mixe it with oile of waxe & annoint the partes therewith, it helpeth the cough and openeth obſtructions of the liuer and ſwageth paines in the ſide, beeing drunke with wormewood wine, it is profitable againſt the bitings of venemous beaſtes, for it cleanſeth the ſores and healeth them if it be put into vnguentes fitte for that purpoſe.

Oyle of Peniriall.

THis oile being drunke with conuenient liquors prouoketh *Menſtrua*, and bringeth foorth the after burthen,

the dead fruite and vnnatural birth: It prouoketh vrine, and breaketh the ſtone eſpecially in the kidnes, being taken with conuenient ſiropes it cleanſeth the lunges and breaſt from al groſſe and thicke humors, beeing taken with aloes and honie it preuaileth againſt crampes and contractions of the ſinewes, being dronke with water and vineger it ſtayeth the inordinat deſire to vomit & gnawing paines of the ſtomack, and is profitable againſt the biting of venemous beaſtes: the annointing of the temples and noſtrelles with this oile is profitable againſt the falling ſicknes, and taketh away the ſwimming paines thereof, and is moſt profitable for thoſe that haue a colde and moiſt braine, it ſlaketh the paines of the gout: the fume of this oile being receaued at the lower partes with a funnell is profitable againſt windines and blaſtinges, and alſo againſt hardnes & ſtoppings of the matrix.

Oile of Mintes.

THis warmeth and ſtrengtheneth the ſtomacke, and dryeth vp moiſt and ſuperfluous humors gathered in the ſame, and cauſeth good digeſtion, it ſtayeth vomitting, being dronke and annointing the ſtomacke therewith, and killeth round wormes being often vſed: it helpeth the griping paines of the collicke, and ſtayeth the menſtruall fluxe, being either eaten or dronk with ſome conuenient medicine: it eaſeth women which are much troubled with harde and perillous trauell in childe birth: It helpeth deafnes if it be dropped into the eares, the onely ſmell of this oile maketh the hart mery. *Ole. menthæ.*

Oile of Hiſope.

BEing dronke with ſome conuenient liquor it openeth all obſtructiõs of the breſt, it helpeth the ſhortnes of breath and cough, being dronke with the ſirope of vineger it expelleth tough and clammy fleme, it killeth & driueth forth wormes, it hath the like operation if it be eaten with figges. *Ole. Hiſopi.*

Oile of wormewood.

THIS oile is a profitable medicine againſt all paines of *ole. abſinthi.*

the ſtomacke that is oppreſſed with hot cholericke humors, for it expelleth them partly by the ſtoole, and partly by vrine, and comforteth the ſtomacke: likewiſe it purgeth all cholericke humors gathered together in the vaines and liuer. The vſe thereof helpeth the yellow iaunders, and all obſtructions of thoſe partes. It is profitable againſt windines and blaſtinges of the belly, againſt paines and appetite to vomit, and the wamblinges of the ſtomacke, if it be mixed with oile of Aniſeede and eaten in loſenges or drinke, it reſiſteth venome, and killeth wormes being dronke, and the belly annointed therewith, it helpeth digeſtion, purifyeth the bloud, prouoketh ſleepe, and preſerueth them in good temperature that vſe it, either with wine or ſome other conuenient thing, it is profitable againſt the dropſie, comforteth the liuer and hart, and reſolueth the milte, if yee mixe with it 2. or 3. drops of oile of vitrioll, it helpeth long ſicknetſes, being often vſed in the morning with conuenient liquors, it is very profitable for thoſe that are waxen leane and are euill coloured in the face and bodie: wormewood wine is verie fit to drinke it withall.

Oile of Roſemarie flowers.

Ole. Anthos THis oile is moſt commodious againſt all paines of the head proceeding of cold, although it haue continued a long time, it comforteth the memorie, and preſerueth the ſight, it helpeth deafnes if it be dropped into the eares, it openeth all obſtructions of the liuer and milte, and is profitable againſt the dropſie and yellow iaunders, it breaketh wind, and is profitable againſt the collicke, and riſing of the mother, it is alſo good for thoſe that haue dronke poiſon, or that are infected with the peſtilence if it be dronke with ſome conuenient liquor and ſweat thereon: It comforteth the hart and clenſeth the bloud and maketh a man merie: to conclude, it comforteth againſt all diſeaſes of the bodie comming of colde and moiſt humors, it helpeth the canker and fiſtula.

Oile

Oiles of ſeedes muſt thus be prepared.

TAke your ſeedes and beate or bruſe them, and lay them to ſteepe 2. or 3. daies in diſtilled water or wine, then diſtill them with a refrigeratory, with a gentle fire vntill all the oile be come forth, the which ye ſhall ſeperate by a funnell. *ole. seminũ*

Oile of Aniſeede.

BEing dronk or eaté faſting in loſenges in the morning, it cauſeth a ſweet breath, & is profitable for thoſe that are ſhort winded and cannot fetch their breath, but with great paine: it breaketh winde in the ſtomacke, belly, and guttes, it breaketh fleme, and cauſeth it to be ſpitte forth, it increaſeth nature, it driueth forth poiſon by ſweat, it comforteth the breaſt and lunges, it prouoketh vrine, and breaketh the ſtone in the raines & bladder, it is good againſt the bloudy flixe and piles. The noſtrels being annointed therewith at night when ye goe to bed prouoketh ſleepe, and wood being annointed therewith wil not ſuffer mothes to breede there. *oleum Aniſi.*

Oile of Fenell ſeede.

IT comforteth the affectes of the head. It ſharpneth the ſight, it helpeth the ſtraitnes of the breaſt, and hoarſnes of the voice, it helpeth concoction & diſſolueth wind, it breaketh the grauell and prouoketh vrine and the menſtruall flux: it openeth the obſtructions of the liuer and milt, and profiteth greatly againſt the dropſie and yellow iandes being vſed with conuenient liquors or medicines. *ole. feniculi.*

Oile of commin ſeede.

IT is good againſt woundes in the ſplene, and diſperſeth winde in the ſtomacke, belly, bowelles, and matrix: It helpeth the cough and ſhortnes of wind, it is good againſt the fretting of the belly, either taken by potion or gliſter. It is *oleum cimini.*

profitable for those that haue the burning of vrine and cannot hold their water, being dronke with water of ferne: it helpeth digestion of grosse humours in the stomacke.

Oile of caraway seede.

oleum Carui. THe vse of this oile is most conuenient against windines in the stomacke, and helpeth digestion, it prouoketh vrine and hath in manner all the vertues that are ascribed vnto aniseede.

Oile of Dill seede.

Oleum Aneti. THe vse of this oile driueth away vētosity or windines, asswageth blastinges and gripinge tormentes in the belly: It staieth vomitting and the flux, it prouoketh vrine, it is auaileable against the suffocation and strangling of the matrix, if the fume thereof bee receaued with a funnell at the lower partes, it stayeth the yex or hicocke; it healeth hollow and moist vlcers in the share or priuie partes, it digesteth, resolueth and swageth paines, and ripeneth all rawe humors, this oile may not be vsed too much inwardly, for it diminisheth the sight and seede of generation.

Oile of Percelie seede.

oleum Petroselini. THis oile openeth all obstructions of the liuer & kidneis, and prouoketh the menstruall flux if it be dronke with conuenient liquors, it causeth appetite, helpeth digestion, and comforteth the stomacke. It expelleth the stone and grauell in the raines and prouoketh vrine: it is a good remedie against poisons, it expelleth all blastings, and windines, it is good against the cough, being taken with conuenient liquor.

Oile of the seed of Rue or hearbegrace.

oleum rutæ. CARDANVS writeth, that this oile being dronke with

with wine it is of great vertue againſt poiſon, for it cauſeth the patient to caſt it foorth by vomite at the firſt time that it is taken. And at the ſecond it expelleth the other euill humors, that are infected therewith. And at the third time it cureth the patient and maketh him whole: It helpeth all diſeaſes of the eyes ſo that the apple of the eye be not periſhed, if ye waſh them with the water and droppe one drop of the oile into the eie: being drunke it ſuffereth no poiſon to remaine in a man that day, alſo beeing drunke it mitigateth the goute and dropſie, comming of colde humours: It reſtoreth all benummed members taken with the palſie if ye annointe them therewith: *Cardanus* alſo affirmeth in his ſecond booke *De Subtilitate* that there are certaine poiſons the which do ſlaie onely with their touching, againſt which poiſons (ſaith hee) the beſt remedie is not to ſtaie in any place, vntill the hand waxe whote, and often bathe the parts with warme water, and annoint them with oile of Rewe.

YOur fruits and rootes muſt firſt bee beaten, & put them into a diſtilling veſſel with as many gallons of diſtilled water as there are poundes of ſtuffe, and ſo let them macerate 3. or 4. daies, thē diſtil them with a refrigeratory, as it is ſaid afore. *ole. fructuū, & radicū.*

Oile of Iuniper beries.

THis oile is profitable againſt griping paines or winde in the guttes, and may be compared to balme: 4. or 5. drops being drunke preuenteth the reſolution of the Sinewes, the falling ſickenes and other diſeaſes of the braine, it preſerueth the body from poiſon and peſtilent aires, it comforteth a weake & cold ſtomacke & ſtaieth vomiting, it purgeth the raines, breaketh grauell and prouoketh vrine, and is profitable againſt the dropſie, and water betweene the skinne and the fleſh, it killeth wormes, to conclude it comforteth all weake members by his piercing vertue, it helpeth conuulſiones and ſhakings and paines in the necke comming of a Catar if ye annointe the partes therewith, it eaſeth the paines of the ſciatica in the hippes, the gout and the colicke and all malign vlcers being annointed therewith. *Oleum Iuniperi.*

Oile of Baie berries.

oleū è baccis lauri. OVt of lb. 1. of Baies there is not drawne aboue ℥.2. of oile by diſtillation, the which is moſt profitable againſt *Collicum iliacum & ſciaticam paſſionem.*

Oile of Iuie berries.

oleum è baccis hederæ. THis oile is diſtilled as the oile of Iuniper berries, but ſome doo take the berries, wood, gum and all together and diſtil it by deſcention, out of the which there will come foorth a thicke blacke oile that is profitable againſt colde diſeaſes of the iointes, it prouoketh the Flux Menſtruall, expelleth the ſtone, and purgeth vlcers.

Oiles of ſweete ſmelling thinges are thus prepared.

ole. Aromatum. BEate them groſely, then infuſe thē in faire diſtilled water as afore is ſaid, and diſtil them with a refrigeratorie.

Oile of Cinamom.

oleum cinamomi. THis reuiueth the naturall ſpirits marueilouſly, it diſperſeth the euil humors in the ſtomack, it openeth obſtructions and is profitable againſt all cold diſeaſes, it preſerueth from putrefaction, it cureth woundes and vlcers as the naturall balme doth, it cauſeth faire deliuerie of child birth, it is a moſt precious remedie for thoſe that lie ſpeechleſſe if ye put 3. or 4. drops into their mouth either by it ſelfe or mingled with cinamom water, it helpeth concoction, the lyke vertue the water hath but it muſt be vſed in greater quātity. This oile is of ſuch a piercing nature that it pierceth thorough the whole bodie, and finally it is a preſent remedie for a woman that ſoundeth in her trauaile if ſhe drinke 3. or 4. droppes.

The Oile or eſſence of Safrone.

Eſſentia croci. TAke drie Safron and drawe awaie his tincture with the ſpirit of wine, vntill the feces remaine white, the which

yee

ye ſhall calcine according to arte and circulate them in Balneo with the ſaid méſtrua, afterward let it ſettle & vapor away the ſaid Menſtrua in Balneo, and the eſſence of Safron will remaine in the bottome, the which is excellent to comforte the ſpirites, for if ye mixe a droppe or two with brothe or ſome conuenient liquor, it reſtoreth and ſtrengtheneth the weake ſpirites marueilouſlie, but eſpeciallye the hart with infinite other vertues which wee omitte tyll another time.

Oile of Mace.

oleum Macis.

THis oile is of a hot facultie, and therefore it is commodiouſlie vſed in the Collicke, comming of a cold cauſe, or of a Catar deſcending from the heade, it comforteth the hart, belly and Matrix: It is alſo good againſt trembling of the hart, the obſtructions of the bladder and Matrix, it helpeth the ſtrangurie and all diſeaſes hauing their original of colde. It ſtrengtheneth the ſtomacke and wombe being vſed in wine, or broth, or made in loſenges.

Oile of Cloues.

oleum cariophilorum.

THis oile is very profitable for the bellie, hart and liuer, and hath all the qualities of naturall balme, it healeth all freſh woundes and punctures, it ſtrengtheneth the hart and head and helpeth the megrim, it purgeth melancholie bloud, it ſharpeneth the ſight, comforteth the ſtomacke, cauſeth digeſtion, and maketh a ſweete breath: it helpeth the collicke and all the paines in the bellie comming of colde, if ye drink two or three drops in wine or eate loſenges made with the ſame oile.

Oile of Pepper.

oleum piperis.

THis oile hath much more vertue then the Pepper it ſelfe in piercing, and ſpecially in the windie collicke, & other weake partes filled with fleame, it ſtaieth the ſhaking of the feuer tertian, if ye take three or foure droppes with ſirope

of

of quinces two houres afore the fitte, prouided that the bodie be first well purged and let bloud as occasion shal serue, ye shal note this oile is onely the ayrie parte seperated from the other elementes.

Oile of Nutmegges.

oleum nucis muschatæ.

THis oile being drunke with cõuenient liquors bringeth downe the menstruall fluxe, and also the quicke and deade fruite, and therefore women with childe shall not vse this oile vntill such time as they be in trauell, and then it causeth faire deliuerie without any danger: it is profitable against all paines of the heade comming of colde, it causeth a sweete breath and warmeth and strengtheneth a cold stomacke and consumeth superfluous humors of the same, it dispearseth winde and appeaseth the collicke, & is profitable for the affects of the bladder: it helpeth inward woundes beeing drunke with some conuenient wound drinke, it helpeth colde diseases of the sinewes and swellinge of the Spleene two or three droppes being taken in broth.

Oiles of Woodes are thus prepared.

oleum guaici.

TAke Lignum vite rasped in powder, and put it into a glasse or stone pot close stopped, and set it in Balneo or warme dunge certaine daies to digest: then distill it with a gentle fire *Per descensum*, and there will come foorth a liquor called of the chimistes, *Mercurie*: then increase the fire and there will come foorth an oile which is called the sulfure, the which must bee purged by arte from his stincking smel, then take the ashes of the woode and drawe foorth his salt with Fumetorie water, the which ye shall calcine, dissolue and congele diuers times, vntill it be as white as snow, the which salte by a workeman may be brought Cristalline: Of the Mercury or first liquor is giuen one spoonful or more with 2. ounces of Fumetorie water against all vicious humours in the body, and driueth them out by sweate: with the oile or sulfure ye shall cure the vlcers or other greefes after the

the bodie is well purged with the ſalt, the which is done in this order. Take of the ſalte ʒi. good theriakle ℥ ß. mixe them and giue thereof ʒ. ß, more or leſſe according to the diſcretion of the phiſicion, and the ſtrength of the partie: in this order muſt thou draw forth the Mercurie, ſulfur, & ſalt, of all maner of woods: there are diuers other orders to giue this Mercurie or liquor, whereof ſome are written in the chapter, where wee intreat of *ſpiritus tartari*.

Oile of Iuniper wood.

THis oile is profitable for members that are weakened through cold, it ſtrengtheneth the raines and matrix, and helpeth conception, it cureth maligne vlcers & wounds, and ſwageth paine, it taketh away the fit of a quartane feuer, eſpeciallie being annointed from the nauell downeward. *Oleum ex lignis iuniperis.*

Oile of the wood of Aſhe.

THis oile doth cure the colde gout, and cicatriceth raw places, it diſſolueth the white morphew, and maketh it blacke, it cureth thoſe that haue the palſie, and is profitable for thoſe that are vexed with the ſplene, not only dronke, but alſo annointed therewith. *Oleum è lignis fraxini.*

The true order to prepare and make oiles out of Roſens concreat liquors and gummes.

Chap. 4.

THis oile is diſtilled with a gẽtle fire in Balneo, and is moſt pure & cleer: ſome diſtil it in ſand or aſhes, putting ther-to a hãdful of ſalt & a litle *aquæ vitæ*: ſome put to it for euery *lb.* of turpentine ℥ iij. of ſifted aſhes, to keep the matter frõ running ouer. This oile is moſt profitable againſt cold diſeaſes of the ſinewes, & againſt *aſthma*, & difficultie of breathing, if ye drinke thereof ʒ ij. euery morning, it preuaileth againſt groſſe humors gathered together in the breaſt, it ceaſeth the paines of thé collicke, it helpeth chappes in womés *Oleum terebinthinæ.*

breaſtes, and woundes, it taketh away the crampe, it helpeth deafnes and prouoketh vrine.

Oile of Frankenſence.

Oleum reſine pine.

THis oile is diſtilled as afore is ſaid in ſand with a gentle fire according to art, vntill all the ſubſtance be come forth, the which will be both oile and water, the which yee muſt ſeperate by a funnell, the water is good againſt winde in the ſtomacke if it be dronke, it helpeth all chappes and chilblaines, and ſuch like either in the hands or feete, if ye waſh them therwith and annoint them with the oile againſt the fire, and ſtraight waies put on a paire of gloues: it helpeth the white ſcall if yee waſh it therewith, & alſo all maner of ſcabbes, laying thereon morning and euening a cloth wet in the ſame: it dryeth vp vlcers & ſores: the oile is moſt precious againſt woundes in all partes of the body, becauſe it preſerueth from putrefaction and alteration, and taketh away paines, if ye ioine the wound cloſe together and lay this oile warm heron. The firſt oile that commeth forth is cleere and preſerueth the handes and face being annointed therewith: it is alſo moſt profitable againſt all colde diſeaſes inwardly, if yee geue thereof ʒ. i. with conuenient liquors, it diſſolueth all tumors and aches comming of colde, it taketh away the blacknes of any bruiſe being new done in two or three houres by continuall annointing the place ſo faſt as it dryeth in.

Oile of Succinum or Amber.

Oleum ſuccini.

STamp your amber ſmall & diſtill it in a retort with the powder of flint ſtones, giuing it fire according to art vntill all the ſubſtance be come forth, the which will bee both water and oile, and a ſal armoniacke, the which wil hange about the Receiuer, the which keepe as a precious iuell, then ſeperat one from another: the oile is good againſt all affectes of the head, comming of colde & moiſt humors, it helpeth the reſolution of the ſinewes, the Apoplexia, the falling

falling ſicknes, and being put into the noſtrelles when they fall, it will recouer them preſently, it preſerueth a man from poiſon, and peſtilent aires if yee annoint the noſtrelles therwith, it is good againſt diſeaſes of the raines and bladder, it dryueth forth grauell and prouoketh vrine if it be dronke with conuenient liquors: it helpeth the collicke & choking of the matrix being annointed therewith, it bringeth forth the fruit, and cauſeth faire deliuerance if it be dronke with conuenient liquors, it ſtrengtheneth and comforteth all the powres of the bodie, it conſumeth ſuperfluous humors.

Oile of Maſticke.

THe Apothecaries of ℥. 4. of Maſtike & *lb.* i. of the oile of vnripe Oliues, with ℥. 4. of roſewater do make an oile, which the Phiſitions preſcribe to cure the *lienterie*, and vomitting, and to ſtrengthen the ſtomacke and liuer: which preparation is accounted ridiculous vnto thoſe which out of *lb.* i. of maſtike by their art draw ℥. 10. of moſt pure oile, whereof two droppes taken either with wine or broth, or applied to the grieued place, will profit more to cure the aforeſaid diſeaſes, then *lb.* i. not of maſtike, but oliues rather which our Phiſitions (I know not by what reaſon) do vſe now adaies: wherefore yee ſhall prepare your oile in this manner. *Oleum maſticis.*

Take of pure maſtike *lb.* i. put it in a glaſſe with diſtilled water, and aqua vitæ of each alike, ſo that it may be couered 4. fingers high, then lute it cloſe and ſet it in warme dung to putrify certaine daies, afterward diſtill it in ſand, giuing fire by degrees, and firſt there wil come forth with the menſtrua, a yellow oile, the which keepe by it ſelfe, then augment the fire, and there will come forth a redde oile, then at the laſt there will come forth a thicke blacke oile ſmelling of the fire, the which ye ſhall circulate with the ſpirit of wine ſeperated from the firſt, and then diſtill it againe, and thou ſhalt haue a perfect oile profitable for outward griefes, eſpecially for his piercing force, whereby it doth refreſh all the members, it ſtrengtheneth the ſtomacke, it helpeth con-

coction, and inflations of the bowels, it mollifyeth and aſſwageth their ſorenes. It comforteth and ſtrengtheneth all the ſinewes, alſo the firſt yellow oile is geuen with wine or his proper decoction for the ſame diſeaſes, and to ſtoppe reumes: if ye feare his fyrie heate after the aqua vite is ſeperated, ye may waſh it with roſe water or faire water diſtilled: and ſo ye ſhall make an excellent medicine againſt diuers infirmities. *Philippus Hermanus* writeth, that this oile is of a moſt ſubtill nature, and ſtoppeth the menſtruall flux, and all other flixes being vſed with conuenient medicines, either inward or outward, it is good againſt falling downe of the fundement, if ye annoint the parts therwith, and put thē into their naturall place, it is alſo profitable againſt the rupture in yong children, it healeth woundes, it faſteneth the teeth if yee annoint the gummes therewith.

Oile of Mirrha.

Oleum ex Mirrha.

TAke pure mirrha ℥ vj. and put thereto ℥ xij. of the ſpirit of wine, & ſet it in warme dung 6 daies, then ſeperat the menſtrua, and the tincture or oile will remaine in the bottom. This oile hath the vertues of naturall balme, and preſerueth all thinges from putrefaction that is annointed therewith. Alſo the face being annointed therewith in a bath or ſtoue, is preſerued in youthfull ſtate a long time, it healeth woundes quicklie, it helpeth foule & ſtinking vlcers, it helpeth thoſe that are deafe, it helpeth the paines of the mother if it be annointed therewith: This oile dryeth and conſumeth all accidents after child birth, being dronke it maketh a ſweete breath, and helpeth the cough and ſhortnes of winde, it helpeth the ſtitch in the ſide, and all other inward diſeaſes if ye drinke ʒ ij. thereof: it ſtayeth haire frō falling. If any be troubled with a feuer, let them annoint all their bodie therewith, and lay them downe to ſweate, and they ſhall be cured: it taketh away the ſtinch of the armepittes if ye annoint the partes therewith in a bath or ſtoue, being mixed with wine, and the mouth waſhed therewith, it faſteneth the teeth and gummes: when ye will vſe this oile

to preſerue any part, yee muſt firſt hold it ouer the fume of nettels boiled in faire water vntill the pores bee open, then drie it well, and annoint it with this oile, and it will preſerue it long time in youthfull ſtate.

Oile of Galbanum.

THis gumme muſt firſt be diſſolued in diſtilled vineger, and then diſtilled in a retort with a gentle fire: this oile is moſt profitable againſt inwarde bruſes, and crampes, and ſhrinking of ſinewes: being dronke with oile of mirrha, it is good againſt venome being either dronke or ſhotte into the body with venemous arrowes: alſo dronke in the ſame order it prouoketh womens termes, and deliuereth the dead fruit, the fume of this oile being receaued at the lower partes, worketh the ſame effect. Alſo the fume of this oile being taken at the mouth, helpeth the riſing of the mother, being layd to the nauell it cauſeth the matrix to ſtay in his naturall place: the fume of this oile is profitable againſt the falling ſicknes if ye annoint the noſtrelles therewith. In this maner ye may make oile of labdanũ, opoponax, ſagapenum, Amoniacum, and ſuch like, which doe ſoften the knots of the gout, and doth mightily diſſolue the hardnes of the liuer, ſplene and other members if they be diſtilled all together, or taken euerie one by himſelfe, according to the method preſcribed. *Oleum ex Galbano.*

Oile of Egges.

SOme make this oile by diſtillation of the yolks of egges, & ſome by ſtirring them in a pan ouer the fire after they be ſodden hard. The water of egges being diſtilled taketh away ſcarres and ſpottes in the face or other places. The oile comforteth againſt all paines, it helpeth woundes by gunſhot, it preuaileth much againſt burninges and ſcaldings, either with fire, or water, or powder: it maketh haire blacke, if ye annoint it therewith, it ſlaketh the paines of the hemeroides if yee annoint them therewith often times. *Oleum ouorum.*

The yolkes of egges being diſtilled with as much white wax, is moſt precious to heale woundes and bruſes, for it reſolueth them with great ſpeede, the ſtomacke being annointed therwith cauſeth good digeſtion, and comforteth it meruellouſlie.

The true preparation of certaine oiles which are commonlie vſed in Apothecaries ſhops, to be applied outwardly.

Oleorum officinariorum vera praparandi methodus pro topicis.

FOr outward medicines you ſhall beſt draw forth the hole ſtrength of roſes, violets, nymphæa, white popie, henbane and Mandrake with oile oliue, which are commonly vſed in ſhoppes, all which do quench inflamations and great heates, aſſwage hot ſwellinges, ſtrengthen and thicken the member, ſtoppe fluxes, helpe madnes, and prouoke ſleepe, if you vſe this method following.

Oile of Roſes.

Oleum roſarum.

TAke *oleum omphacinum*, and waſh it with common water diſtilled diuers times, then purify it in Balneo, vntill it leaue no more feces, then take *lb.j.* of this oile ſo prepared, of red roſes the whites being cutte off and bruſed in a ſtone morter *lb.j. ß.* put them into a glaſſe, and ſet it to putrify in warme dung twelue daies being cloſe luted, thē preſſe forth the oile, and put in freſh leaues, as afore is ſaid, and putrify it againe: and this ye ſhall doe three or foure times, and ſo ſhall ye haue a perfect good oile: in like ſort ſhall you make all other cooling oiles for topicall medecines very well. So is oile of Quinces, and myrtilles made, which refrigerat and aſtringe, and are applied to the ſtomacke, liuer, braine and weake bowelles, and alſo to the ſundement. In like manner are oiles made of Camomill and Lilies which doth ſtrengthen the ſinewes, moderat, reſolue, and ſwage aches: but theſe are made with ripe ſweet oile prepared as afore.

Of mintes, wormewood, lentiſcus, and others after the ſame

ſame order, are oiles made with *oleum emphacinum*, which being annointed doth moderatly warme the ſtomacke, and ſtrengthen the other partes, and helpe concoction, but firſt they are prepared with their proper water, and aſtringent wine, and muſt be clenſed from all feces in Balneo certaine daies as is aforeſaid: But if any man will warme, attenuat, and digeſt the more ſtrongly by theſe oiles, let him take like portions of oile purifyed in Balneo and the ſpirit of wine.

Out of baies and ſuch like beries ye may make oile, if ye digeſt them the ſpace of a moneth in warme dung, and then preſſe them forth *& ſerua*. They are good for all colde greefes of the braine or ſinewes, and diſperſe winde: But all theſe oiles of hot quallities will be much better if they be drawne onely with the ſpirit of wine in Balneo, without any addition of other oile, as *Galen* 1. *ſimp. cap.* 15. Although it doth eaſilie inflame, yet it doth not ſo quickly heate vs: for through his groſe and ſlimie ſubſtance ſticking faſt to that it firſt toucheth, and therfore indureth long vpon all things wherewith it is annointed: neither is it extenuated or digeſted of the aire about it, or eaſily made to paſſe into the bodie.

Of artificiall ſaltes, and their properties.
Chap. I.

THe vſe and profit of ſaltes that are drawen out of ſimples by calcination are in maner as great in phiſicke as the rocke or common ſalt is, which daily and in general ſerueth to mans releefe: for when from ſimples a groſſe fleme is taken awaye, which in troth hindereth their operation, how much more woulde they performe their operation if they were conuerted into a ſpirituall matter, which by long diſtillations and filtrings is cauſed that they may change by a certaine manner into a firye matter: therefore it is not to be doubted that when the ſimples be conuerted into a ſalte, and the element of fire hath in no ſuch wiſe dominion in them, but that they pierce ſooner, and may performe their proper action: that ſuch a heape or companie of diuers ſim- *Of artificiall ſaltes.*

ples,

ples, ſhall not neede beſides in the compoſition of remedies: for ſuch ſalts haue certaine properties the which other purgers being diſtilled want: for euerie ſalt ſaith *Theophraſtus Paracelſus* purgeth, but the diſtilled waters of the purgers lacke or haue not the ſame propertie, becauſe his ſalt is not ioyned in the ſame, ſo that I ſuppoſe a great tartnes or ſharpnes conſiſteth in them all.

The manner and faſhion to prepare theſe ſaltes are diuers according to the opinion of the Authors. Some will the hearbes to be gathered in their due time, and diſtill away the water in Balneo, then calcine the feces, and with their proper water draw forth the ſalt, the which yee ſhall calcine in a fornace of calcination, and diſſolue it againe and congeale it: and this ye ſhall do vntill it be white as ſnowe: the which afterward by a workeman may be brought chriſtalline. Theſe ſaltes called alkalye, muſt be kept in a glaſſe cloſe ſtopped, becauſe the aire will ſoon reſolue them, which happeneth (eſpecially to thoſe that are made of hearbes, & thoſe ſubſtances) which poſſeſſe and haue more quantity of oile, and the ſubtiller.

Obſeruations. Some calcine them ſlightly, ſome more, ſome leſſe, ſome make their ſalte with their owne water diſtilled from the hearbes: ſome with raine water diſtilled from thoſe kind of hearbes being drie or greene, ſome put on the water colde, ſome hot, and ſo let it ſtand certaine daies ſtirring it often, the which is not amiſſe, then diſtill it by a filter vntill it bee cleere, and vapor it away in Balneo, vntill it bee drie, then calcine it againe, and diſſolue it in ſome conuenient liquor, and then congeale it againe, and this yee ſhall doe vntill it be white as ſnow, the which by often calcining and diſſoluing may be brought chriſtalline, whereof one graine is of more force then fixe of the firſt.

De ſalibus purgantibus per tuſſim.

Sal Hipericonis. THE ſalt of Hipericone or ſaint Iohns wort, certaine affirme to bee highly commended, and approued in the pluriſie, giuing the patient in warme wine ſo much as will

goe

goe into halfe a hafell nutſhell. A certaine ſingular phiſition in the plureſie gaue as much of this ſalt as he cold hold betweene the ende of his fingers in malmſie, and God is the witnes that the patient was cured by it: the like vertue hath the ſalt of Polipodij. *ſal polipodij*

De ſalibus purgantibus per vrinam.

AS much as a man may hold betweene the end of his fingers, of this ſalt was giuen with warme wine vnto one that could not make water, and he was preſently deliuered, as *Leo Suauius* writeth. *ſal chamomillæ.*

Salt of Woormewood.

THis ſalt is geuen in maner in all diſeaſes or ſickneſſes, with profit: but eſpeciallie in the peſtilence, it is profitable againſt all obſtructions of the liuer and kidneis, it prouoketh vrine, it helpeth the dropſie and water betweene the ſkinne and the fleſh proceeding of a ſalt cholericke humor, and is profitable againſt the yellow iaundies, it prouoketh ſweat, it helpeth and driueth forth from the inward partes the poxe (*Feiguarzen*, and ſuch like diſeaſes.) It comforteth the ſtomacke, purgeth wateriſh bloud gathered togethere in the vaines and liuer, cauſeth good digeſtion, and ſlaketh the griping paines and blaſtinges in the bellie, being vſed with conuenient liquors or medicines, it mundifieth all foule ſores, if it bee ſtrowed thereon, or mixed with conuenient liquors or vnguents. *ſal abſinthij*

Sal Gentianę.

This ſalt is profitable againſt all feuers, it openeth and purgeth all obſtructions of the bowelles, it prouoketh menſtrua and vrine being dronke with conuenient liquors. *ſal gẽtianę.*

Sal Gratiolæ.

This ſalt is effectuall againſt the dropſie. *ſal gratiolæ*

Sal Anonidis.

This ſalt diminiſheth the ſtone, and prouoketh vrine, & is profitable againſt the ſtrangury. *ſal anonidis*

Sal Raphani.

This ſalt hath the aforeſaid vertues. *ſal raphani*

Sal Geniſtæ.

Sal geniſtæ. This ſalt breaketh the ſtone and prouoketh vrine.

Sal Stipitum Fabarum.

Sal ſtipitum fabarum. This ſalt helpeth the difficultie of vrine, and breaketh the ſtone.

Sal Iuniperi.

Sal Iuniperi This ſalt of Iuniper is of a piercing nature and hath the aforeſaid vertues.

De ſalibus purgantibus per vterum.

Sal arthemiſiæ. THis ſalt doth prouoke womens termes.

Sal meliſſæ. This ſalt alſo prouoketh menſtrua, purgeth the womb and helpeth the ſuffocation of the matrix.

Sal Chelidoniæ.

Sal chelidonia. Take the rootes of celandine cleane ſcraped and not waſhed q. v. ſtampe them well in a ſtone morter, then digeſt them 24 howres with the ſpirit of wine in Balneo, thé powre it out without preſſing, and vapour away the ſaid ſpirit in Balneo, and in the bottom will remaine a yellow tincture or powder, the which profiteth much in prouoking of womens termes, the doſe is about ℈ i. in white wine or other conuenient liquor.

De ſalibus purgantibus per ſudorem.

Sal ligni guaici. THis ſalt is verie profitable againſt the pox or ſuch like diſeaſes, either to be vſed inward or outward: it prouoketh ſweate mightily if it be mixed with diaphoreticall medicines.

Sal ſcabioſæ. The ſalt of Scabious hath the like vertue in prouoking ſweat.

De ſalibus dolorem ſedantibus.

Olei macrobij, ſal eiuſdem. TAke the bloud of an old Hart or Stagge being yet warm, and diſtill it in Balneo with a gentle fire vntill all the fleme be come away, then change the Receauer, and ſet thy veſſell in ſand, and augment the fire, and there will come forth

forth both oile and ſalt, the which will hange round about the glaſſe, the which muſt be mixed with the oile. Yee ſhall note that the ſtinking ſmell of the oile may be taken away by often waſhinges in warme water afore yee mixe it with his ſalt. This oile ſwageth all paines of the gout if ye annoint the partes therewith.

Sal ſanguinis humani.

THe ſalt of the bloud of a man and a goate is made in the ſame order, the which haue great vertue to helpe the raines, bladder, and all diſeaſes of the articular partes, as *Chiragra, Gonagra*, and *Podagra*. *ſal ſanguinis humani.*

A compoſition of ſaltes that ſeperateth fleme.

TAke hiſop, penirial, ana. ℥ ß. Origanũ ʒ ij. fenel ſeed ℥ ſs. Caraway ſeed ʒ ij. licorice ℈ i. Salis vſti ℥ vj. *Salis abſinthij* ʒ ij. *ſalis Iuniperi toſidẽ, cinamomi.* oũ. i. ß. *piperis longi* ʒ vj. *cardamomum, granorum paradiſi, cariophilorum ana.* ℥ ſs. *Gingiberis* ℥ i. *miſce, fiat puluis.* *puluis ex ſalibus.*

Sal perigrinorum.

TAke ſalis *nitri fuſi, ſalis gemmæ ana.* ℥ i. *galangæ, macis, cubebarũ ana.* ʒ i. *fiat puluis.* The doſe is foure or ſixe grains in the morning faſting vpon a peece of bread: this comforteth the ſtomake, maketh good digeſtion, and preſerueth the bodie from putrifaction: the vſe of this ſalt being at the ſea will preſerue from vomitting. *ſal peregrinorum.*

An addition to that ſalt to preſerue the bodie in health.

TAke of the aforeſaid ſalt ſo prepared ℥ iij. *Alcoolis vini exiccati lb. ſs. extrahatur alcali*, of the which take ʒ ij. & put thereunto kiſt *vnum liquoris granorum Iuniperi*, mixe them, (the doſe is 1. or 2. gr.) in wine: ye ſhall not adde any other *Additio*

thing vnto this, leſt the vertue of the ſalt be ſpoiled: this ſalt was of great eſtimation with Hermes trimigiſtes to preſerue the bodie in health.

Balſamum vrinæ, the which through the great vertues it hath, deſerueth to be called Catholicum, and is made thus.

Balſamum vrinæ.

TAke the vrine of yong Children aboute the age of 12. yeares, that hath dronke wine for certaine moneths if it be poſſible, the ſame putriſy in Balneo, or dung, a philoſophers yeare, then diſtill it with a gentle fire in ſand being alſo luted, the which ye ſhall note diligently: the fleme ye ſhall put vpon the feces 4. times, then the laſt water keepe cloſe ſhut, the which is white and ſtinking, and therfore ye may giue it both taſt and ſmell with ſinamom and ſugar, the feces that remained in the bottom being blacke yee ſhall ſublime by degrees of fire, and you ſhall haue a moſt precious ſalt, the which ſome affirme will diſſolue gold, ſiluer & other mettalles: ſome philoſophers call it their menſtrua. The vertues of this Balſamum vrinæ are infinite, and may rightly be called *Catholicum remedium*, becauſe it hath maruellous vertues in all maner of diſeaſes, and doth nouriſh nature wonderfullie by his ſimilitude and not by contrarietie. It cureth the dropſie, prouoketh vrine and menſtrua that are ſuppreſſed, it reſiſteth corruption, it cureth the plague, and ſundrie feuers, as peſtilential, tercians, quartanes, and quotidianes, it withſtandeth vomitting.

There is no doubt but that al theſe vertues are contained in this bleſſed Mumia: for that we ſee the effect in crude vrine, for it moueth vrine and menſtrua, it cureth tumors & the dropſie, it helpeth the paines and wind in the gutties, & collicke, it is profitable againſt the feuer tercian, quartan, & quotidian, and againſt the plage and peſtilent feuer it is a remedy, if it be dronke 15. daies together with ſafron: or certaine graines of this powder following, whoſe wonderfull vertues daily experience doth ſhew as well in curing as preuenting, as hath bin proued in the time of the peſtilence.

Take

Take Maces laied to ſteepe in vineger 24 houres oũ. ij. cãphir oũ. ſs. *Manus Chriſti* made with diſſolued perle & oile of cinamom oũ. iiij. beat them in fine powder, and keepe it to thy vſe.

Vrine alſo breaketh the ſtone in the raines and bladder, it diſſolueth the obſtructions of the liuer, it cureth the iandies, it purgeth the lunges, and killeth wormes, with diuers other vertues, which ye ſhall find written in a booke called *Vrinarum probationes, Iodoci Wilichij*: the doſe of the eſſence is from oũ. i. to oũ. ij. with ſugar & cinamom: of the crude vrine yee may drinke greater quantitie.

Paracelſus writeth a great arcanũ of vrine, and calleth it *Rebiſola*, and ſal criſtalline the which cureth the iandies: take the vrine of a yong child as a fore, and boile it in a glaſſe or ſtone veſſell, and ſkum it cleane, then put it in a glaſſe, and ſet it in a moiſt place certaine daies, and in the bottom ye ſhall finde certaine ſtones of ſalt congealed, the which are called Rebiſola, and are of a wonderfull vertue againſt all obſtructions of the body. *Rebiſola.*

The feces remaining in the bottom after the vrine is quite boiled away, being calcined white, and diſſolued in a conuenient diſtilled water, and congealed againe into a moſt white powder, is a moſt approued experiment againſt all outward greefes of the eies, if it bee put therin twice a day. *Rec.* Euphraſiæ, fæniculi, rutæ, chelidoniæ, veronicæ, betonicæ ana. m. i. Rosmarini. m. ſs. ſemen feniculi, aniſi, carui, ſileris montani ana. oũ. ſs. Calami aromatici ʒ vi. thuris, mirrhæ, aloes, ana ʒ ij. aquę roſarũ *lb* ij. aquę rutæ, vini odorati ana *lb* i. vrinæ pueri *lb* ß. let them ſtande together foure daies, and then diſtill them in a glaſſe, and therewith waſh your eies. Alſo yee ſhall hange in this water a fine linnen cloth, wherein is the powder of white amber or ſuccinum, or elſe put in the powder it ſelfe. Alſo it would bee good to waſh their feet in the morning with the decoctiõ of betonye and ſometime to take the fume of Xyloaloes in the eies, the which is a preſent remedy againſt Opthalmia. *Puluis conducens opthalmis, ſuffuſionibus aliiſque ęgritudinibus oculorũ externis. Aqua ad ſuffuſionẽ.*

Of common ſalt.

THere are founde three ſortes of ſaltes, the one naturall, which *Common ſalt.*

which is a meane mineral called *sal gemmæ*, or stone salt, the which is found in mountaines in the prouince of Calabria, and in Spaine in the Ile of Iuiza, whereof there are diuers medicines prepared, the second is artificiall, as is made in Cheshire, and diuers other places by boiling it. The third kinde is made in the sand by extreame heate of the sunne: but the most pleasanteſt and well relished salt is that which is boiled on the fire, for it is pure and white, neuertheleſſe the salt of the mountaine is of more vertue in phisicall causes: for if it be calcined 40. dayes and then dissolued in the quinteſſence of honie, it is of such vertue that it will in maner reuiue a man that lies speechleſſe if yee giue him a spoonefull thereof to drinke: also this salt being made in a pultus with branne and oile, and applied warme, helpeth many griefes. Also a decoction of *sal gẽmæ* with wine and oile being giuen in a cliſter is most profitable against pains of the head, the sciatica, and paines of the raines, and likewise is profitable for those that are troubled with a carnositie in the yard: for by nature it preserueth all thinges from putrefaction: also this salt being often calcined, dissolued & congealed, may be vsed in meates in stead of common salt, for it procureth an appetite, causeth digeſtion, killeth wormes with diuers other vertues. Also it may be made fusible in this order.

Sal gẽmæ. *Rec. lb.* i. of *sal gẽmæ* and 2. ounces of tartar calcined, one ounce of *sal nitri*, and boile them in distilled vineger vntil it be drye, then grind it to powder, and boile it with as much faire water vntill it be drie: and this ye shall doo so often vntill it remaine like an oile in the bottome; for as soone as it feeleth the aire it will turne to water. This oile doth retaine all volatill spirits, & is called of the Alchemiſtes their fusible salt. It helpeth in manner all kind of vlcers if ye touch them therewith in short time. L. F.

Oleum salis.

Oleum salis *Rec.* cõmon salt *lb.3. terræ luteæ lb.6. salis nitri purgati* oũ. *i.ß.* mixe them well together, & distil thẽ in a retort of earth, as ye would do *aqua fortis*, vntil all the spirits be come forth, the which ye shall rectify in sand vntill all the fleme be separated

ted from the spirites. This oile being mixed with oile of *verbascum*, and annointed taketh away the paines of the gout, and dissolueth hard swellinges, It quickneth a man, it consumeth water betweene the flesh and the skinne, it drieueth away the falling sickneſſe, it profiteth against the dropsie and feuers, if three or foure droppes be dronke with *aqua vitæ*.

Sal nitri.

THis salt is a kind of salt of vrine the which is taken forth of the earth by art, and is verie profitable against many infirmities, and worketh two contrarie effectes, the first is, that it cooleth greatly, as yee may see in sommer when the weather is most hot, how that for to coole their wine presently they take *sal nitri*, and mixe it with water, and therin shake or moue their bottelles of tinne or glasse being full of wine, presently it waxeth as cold as Ise: also laid vppon the tong, it cooleth maruellously. To the cõtrary, if ye drink the waight of ʒ i. it will heate the bodie maruellously. Also a water made of *sal nitri* and roch allome according to art is of such an extreme heat that it wil dissolue siluer, copper, Iron, steele, and all other sortes of mettalles presently into water. Moreouer being mixed with cole and sulfur, it maketh gunpowder. Also *sal nitri* being calcined 30. daies with as much tartar, and circulated with the spirites of wine mixed with the spirites of cinamom, ginger, and cloues, it will bee a most rare medicine to cure the Etisie, and dropsie, & such like diseases. *Sal nitri.*

Oleum salis nitri.

There is also an oile made of *sal nitri*, the which doth cut and disperse humors in the bellie, it dischargeth the bladder of superfluous humours, it preserueth health, *linguæ nigræ calidæque medetur*, it helpeth vlcers in the mouth, *vlceribus canis conuenit, &c.* *Oleum salis nitri.*

Sal petræ fusibilis.

Salt peter is a certaine matter made of stones and is thus prepared. *Sal petræ fusibilis.*

Rec. Calcis viui q. v. and couer it two fingers high with water, and stirre it well, then let it stand 24. howres, & you

shall

shall finde vppon it a certaine skumme or skin the which is the salt, which gather diligently with a scummer: take of that salt, and put thereunto a third part of pure oile of tartar, and it will be fusible, for this is the true salt peter: this serueth also to the making of glasse and smaltes, and is apt to cause all mettalles to melt, and mixe with any alchimicall medicine, and is of great vertue.

Colirium contra pustulas, maculas, pannas, cataractas, & similes affectus oculorum quod visum acuit, & mirè conseruat.

Colirium contra maculas.

℞ *Recip. Limature auri purissimi ʒ ß. Balsami, Croci, ambræ, ana. scru. 2. Musci, opij ana* scru. 1. *tutiæ extinctæ nouies in vrina pueri, ʒ 1. tragaganthi, sagapeni, galbani, stercoris lacertæ ana. ʒ ß. lapidis calaminaris, vitrioli albi, saccari candi, aloes hepatica ana. 1. scru Cortic myrobalan, citrinarũ & indarũ ana ʒ i. Castorei, Ossis sepiæ ana. ʒ ß. fellis vulturis, humani, vrsini, aquilæ ana ʒ ij.* make of all these a coliri, with sufficient quantitie of the iuice of fennell, rue and celandine, of the which yee shall put two or three droppes in the corner of the eie.

In steed of that yee may vse many times this medicin, the which hath a great vertue in all liuing creatures.

Rec. A glasse and fill it halfe ful of wine, and set it in an Ant hill, that they may creepe into the wine, then distill them altogether, or else let the antes stande in putrifaction 5. or 6. daies in the wine and straine them forth, then distill it: of the which essence yee shall put 2. or 3. drops into the eies: It is most chiefly against cataractes, redde and painful eies, if the disease haue longe continued, and hath fattie carnositie in the eie, first yee shall put into the eie a litle burnt allome, vntill the flesh be eaten away, and then leaue,

A most excellent clister dispersing wind, dryuing forth water against Hidropem asciten, adiuncta timpanite, ascirrho iecinoris.

Clisterstatis discutiens.

℞ *Recip.* the vrine of a sucking child ʒ 10. and boile therein wheat the seede of fenel, aniseed, dyll ana. ʒ i. ß purified hony ʒ i. *fiat Clister.*

Of the causes and reasons of spagiricke preparations of simple purgations.

HYpocrates, in his booke *de natura humana* doth write, that purging medicines doe drawe vnto them the humors which are vnnaturall in the body, not by a common mingled quallitie, but by the simillytude or property of the whole substance, and an ingrafted famillyaritie. Whose sentence *Galen* confirmeth against *Asclepiadem* and *Erassistratum*, who thought that purging medicynes, could not drawe any one humor, but whatsoeuer they touched, they could conuert & turne it into their owne nature, and so indifferently like leaches or boxes, to draw the sharpe thinne humors as is most apt to purge, rather then grosse and thicke: But whereas al alterations are done either by force of heate, or by driuing away the emptie, or by a similitude of the whole substance, that onely (as *Galen* writeth) is done with the *Simpathiæ* of quallities, or els with the likenes of the whole essence: which things though I haue plainely shewed them, yet they cannot be expressed with wordes, and the Greekes call it ἰδιότης ἄῤῥητος, that is a propertie, which cannot be declared. So the Amber doth draw strawes, and the loadstone Iron: by which reason it is saide that Rhabarbe expelleth coller, Agaricke fleame, and Senna blacke choller, although besides this peculier power of purging, euery one of them haue a certaine generall facultie to drawe other humors, which is to be iudged by the composition of many medycines, with which we vse to purge diuers humors, which alone would not suffice to purge by themselues, if those simples did not worke together, with naturall helpe to euacuate, & with a common force did prouoke the expulsiue power. It is ment (saith *Galen*) that the simples mingled together doe agree and not differ in any thing. Amongst these medicines some bee dygestiues of choller which cheifly euacuate yellow choller: some of fleagme, that euacuat fleame, some of mellancholly

Lib de purgans med faculi,

Lib quos purg conue quibus & quo nodos-

cholly which euacuate blacke choller, and ſo forth of the other humors. Therebe alſo other medicines which by the vaines of the inward partes and belly doe caſt out the bloud it ſelfe, which are called *Impropriæ* ſeeing they bee poyſons; neither doe they alone purge, but alſo deſtroye and kill as *Galen* witneſſeth, who telleth a hiſtorie of a certaine man that had found an herbe, which firſte toke awaye the blood of them that tooke it, and then afterwarde the life alſo; but thoſe are to be reiected of al other: for the true & only euacuating of blood is done by opening of a vaine, & not by thoſe medicines which by a certaine maligne and ſharpe quallitie and deadly propertie, doe eate the vaines, and by alteration caſt out the blood, the treaſure of life not without great violence of ſpirites and vexation of nature,

Libro de purg medicam fac Chap. 6.

But of theſe purging medicines there are .3. orders or ſortes. The firſt malignaunt, in which is a certaine venenamous power and ſubſtance, except they be prepared as they ought, among which are numbred of the roots theſe, *Eleborus niger, turbith, hermodactilus. Eſula, Cucumeris agreſtis Aſarum, Thymelæa, Chamælæa*, Among gumes, *ſcamonium, Euforbium, ſagapenum.* Among fruits and ſeedes, *Colocynthis Lathyris.* Among ſtones, *Armenus, Cyanus.*

Lib .3. Capit 5. med facult Chap. 24.

Which medicines if at any time they doe not purge as they ſhould, they doe the bodie much hurt, as *Galen* writeth.

The ſecond are more milder, or gentle, which are ſo called becauſe they purge gentlie without any greife, and they voide the hurtfull humors, not of the whole body, but of certain partes, and ſoften the belly, and do but litle decline from nouriſhing of nature, which among herbes are theiſe, *Malua, Mercurialis, Violæ, Roſæ, Braſſica, Beta*, ſerum lactis purnes, *manna theribinthina & caſſia medulla*, which neede no other preparation then the common, that they may be ſafly taken.

The third ſorte are of meane, among the which are, *Aloe, Agaricus, Cnicus, Senna.* Amongſt rootes *Rhabarbari, Polipodij Iridis, raphani ſilueſtris, mechoacam & Eupatorij me-*

ſue

sue: Which last simples were lately found out, and the roote of the former is all together like in force vnto the vitis ingræ. All these are called Men because they euacuate only superfluous humors which are vnfit to norrish the body, and that without great labor, and cheifly if they be well prepared and their due dossis obserued. The cause of the purging quallitie of all these simples is this: that a certaine thinne portion of it stirred vp by naturall heate, creepeth in by the open conditts or passages, into the lesser vaines, and from thence floweth into the greater, from the which by the liuer it is turned into the intestinalls, and into the reynes it selfe, and then followeth euacuation of humores, by the belly, which sometimes are discerned by the vrine, in which, as well the coloure as the sauor of the medicine receaued is manifestly seene, which any man may trie in *Rhabarbe & sennæ*.

Seing therfore the vapor of these medicines which we call the essence, being stirred vp by naturall heate from the earthy partes, doth attenuate the resting humor and moueth the nature of the parte with a contrarie quallitie, and prouoketh it to cast out their earthly substance, or feces remaining in the stomake and the inward partes, who then is so doltish, that wil not commend the spagiricall preparation of these medicines, wherewith wee doe drawe forth the essence which is the true purger, and take away the maligne quallitie: Or at the least we suppresse it with his owne menstrua, which agreeth with his properties, and haue an vnitie with them. We seperate the feces or yearth as deadly and hurtfull, which doth much offend for his thicknes, cleauing vnto the tunicle of the stomake which *Galen* affirmeth out of Hipocrates in these wordes: For saith he, the purging medicine how smal soeuer it be, it must needes goe to the bottom of the stomacke, and in going do wne the stomake, and what soeuer is found about it is infected, not onely by the quallitie of the medicine, but also by the cleauing of the substance: in the swallowing it is greatly hurte, and againe, those that are of more thinner essences, more readily executed their proper

Lib quos purg conue & ere Cap. 6.

Cap.11. & lib 3. ſimp. per accions, then the groſſe, as *Galen* witneſſeth in many places: Alſo where as he ſaith in the firſt booke of ſimples, that thoſe things which haue but a ſmal bodyly ſubſtance doe worke more then they that haue great. Our extractions of eſſẽces is to be commẽded in which al theſe things are performed the proper purgatiue quallitie of the humor notwithſtanding reſerued in the medicine as alſo it is made ſo much the ſtronger in that his vnprofitable earth and fex is ſeperated from it, and by his proper menſtrua ioined vnto it all the maligne quallitie is taken awaye, which *Galen* writeth is to bee done, where he ſaith, thoſe ſeedes are to be mingled with medicines, which mittygate their mallignitie and hinder not their worke which haue force to extenuate & to cut, that they may cutt aſunder groſſe humors, and open the wayes by which they muſt be auoyded. All which thinges all learned men may iudge to be done in our preparations. But ſome will ſaye the extraction of eſſences is not ſo neceſſarie, when as *Actuarius* commaundeth (vnto whoſe opynion *Paulus* agreeth) that to ſuch as are of a weake ſtomacke. 15. or. 20. graines of *Lathiris* are to be ſwallowed whole, & he ſaith, that though they be not bruſed *minimeq, in Corpus permeant*, yet they purge verie much: Which place is not againſt our ſaying, but doth rather affirme it, becauſe a litle after he willeth that thoſe who muſt bee more effectually purged muſt eate them; by which it is manifeſt enough that there is a greater vertue by bringing the medicine into a fine ſubſtance. then in the whole maſe, and in the eſſence it ſelfe a greater force then in the reſidence of it: which may be perceaued in *Rhabarbe* it ſelfe, the infuſion thereof doth purge more mightely then the whole ſubſtance doth, for which cauſe I doubt not, but that the ſame graines of *Lathyris* are preſcribed rather whole then bruſed by any meanes to a weake ſtomake, becauſe the force and ſtrength of the *Lathiris* (as *Galen* ſaith) is much like in force to *Eſulle*, and theſe medicines are ſo ſharpe and vehement, that they purge both vpward and doneward, with great vexation, and by that meanes the more violent they

Lib quoi purg. dec & cæt cap 8.

Lib. 7.

Simp med. 7.

bee

be, the more they hurt the ſtomak: but the ſlender body, as *Galen* writeth, is eaſier altered and chaunged of that whereunto it is applyed: but that which is groſſer is not chaunged but in a great time, and ſcarce at length feeleth any ſenſible alteration, for we trye by experience that we are ſo much the ſoner heated with pepper, as by how much the ſmaller it is beaten, and euen ſo muſt we iudge of the purging medicines, therefore in ſteade of thoſe Infutions and decoctions after the cõmon ſorte we vſe their eſſences, and that healthfully & without hurting of the ſtomak, or any of the other partes. But thoſe vehement medicines otherwiſe to be feared, haue beene ſo rightly prepared of the true *ſpagiricks*, that their malitious qualities and ſharpnes haue bin altogether bridled with their proper corrections, and ſo haue ſerued in ſteade of gentler medicines for the cure of diuerſe diſeaſes. So our Eſſence of *Eleborus Niger* being well prepared is miniſtred at this day in many places, and is ſafly giuen to children to loſen the belly wirhout any labor. In the meane ſeaſon there bee a great number which ignorantly condemne theſe eſſences, and ſpeake againſt the vſe of them, and ſpew out the poyſon of their gaule againſt them, at whoſe rayling I ceaſe to meruaile: becauſe the Poet ſaith, that to thoſe men that think nothing right but what them ſelues doe, nothing can be founde more vniuſt or wicked then that they doe not: But there bee other which being ouercome with reaſon, will at laſt commend theſe our extractions of eſſences out of all thinges, but yet they feare this one thing, that is their fierie nature in them by a certeine quallitie receaued of the outwarde fire, and therefore they refuſe the vſe of them, cheifly in agues, and for curing of hott effectes, by which they ſhew themſelues to be vnskillful in the *Spagirick Arte*, and to giue raſhly iudgment of thinges vnknowen: For almoſt all *Eſſences* are drawen forth with the, temperate heate of balneo, or horſdonge, with proper meanes belonging thereto, which we call *Menſtrues*, becauſe the skillfull ſpagirickes by it, with their art and labor, do drawe forth al the ſtrength and ver-

Simp. 1. cap. 12.

tue

tue of any thing, ſeperating that which is pure from the earth and ſtinking feces, reſeruing onely the quickning eſſence, whoſe power riſing vp, as it were, breaking his bondes, doth drawe it ſelfe higher and ſheweth much greater force then it did before, and more effectuall for helping of the bodie. And if they will ſaye that all the menſtrues be hot, they are verie much deceaued; for the iuce of Lemonds prepared after our order is the mẽſtrue for pearles, becauſe it diſſolueth them and chaungeth thẽ into a thinner eſſence, and yet the iuce is not hot, nor the eſſence of the pearles hot which remayneth. When the menſtrua is ſeparated awaye: And as (*Galen* writeth) wee muſt not call whatſoeuer is ſubtill, hot alſo, for water it ſelfe is of a more ſubbil eſſence, which is manifeſt becauſe it runneth ſpedily throwe haire and garments, and yet being ſo thinne, it neuer heateth as by his nature, neither is it the proper noriſhment of fire, but it is contrarie to it. But they will aunſwere *Vini alcool*, his eſſence or ſpirite (which menſtrue we oftenеſt vſe) to drawe ont the eſſence of all other thinges is moſt hot: let it be ſo: ſhall it therefore bee called daungerous by any meanes: Seeing the proper menſtrua is alwaies ſeperated out of euery eſſence of thinges and all his force is taken away, and euerie medicine remaineth ſimple with his proper quallities, being onely increaſed in vertue. Finally, to returne to purgings, who will deny that they haue a hidden power of heate to ſtirre vp? with which notwithſtanding, muſt bee mingled ſuch things as muſt take awaie their malignitie and make it more ſubtill and pearcing, and quicken his ſlow operation, and make it effectuall according to the opinion of *Galen*. Therefore *Paulus* wileth to mingle with *Eleborus*, *Peniroyall* and ſauerie, or any of thoſe that ſoddenly paſſe through and are not hurtful to the ſtomack. Item all phiſitions doe will to mingle with Rhabarbe, Cinamond, and ſpikenard with hermodactilis Radiſh, & Cõmin, with Cnicos, Cardamomum, *Aloes* with Nutmegges, maſticke and cloues. with *Agarick, turbith* & *ſennæ, ginger*: which although they bee hot, yet they are mingled in purgations: which

Lib quos purg & cat cap. 8.

alſo are ſafly giuen to the ſicke of the Agew; not that a hot medicine is giuen for the Agews ſake, but that greater commoditie might followe in rooting out the humors, which cauſe the feauers: for the commoditie is greater, ſaith *Galen*, in taking awaie the moleſting humors, then the hurt which neceſſarily is done to the body by the purgations; which yet wil bee more commodiouſly donne, if whatſoeuer hurteth be taken away without payne by medicines prepared and corrected, which the cõmon phiſitions do, although they take not away the heat of the ſimple mixed in the corecting of their purgations, and notwithſtanding, they feare not to minniſter them to hott diſeaſes. But our *Menſtrua of Alcoole Vini* although they cal it hott, yet is it ſo ſpiritual (Yf we may vſe words of art) that with the leaſt, heate it vaporeth away, and is altogether ſeperated from that which it diſſolueth, which is ſo ſeparated from the feces that his power and ſubtil eſſence only remaineth, which alſo more aptly doth execute his proper action, whether it be to coole or heate, or to purge, and that with leſſe daunger for 2 cauſes. Firſt becauſe the eſſence of the medicine doth more ſwiftly paſſe thorow the bowells, and thereby the ſharpe and yearthy partes of them, cleauing to the inward partes, cannot vlcerate them, according to which opinion, *Paulus* ſpeaketh thus of *Colocinthide*, let it, ſaith he, be diligẽtly corrected, becauſe his ſharpenes cleauing to the entrailes doe cauſe vlcers, and trouble the ſinnowes with like effects. Secondly becauſe all the noyſome qualities of thoſe *Eſſences* (yf they cannot be wholly taken awaye in the firſt preparation may yet be taken away or eaſily corrected with mixing of other conuenient eſſence: So the of Alloes, otherwiſe is ſlowe in purging, wil moſt ſwiftly purge, and leaſt it ſhould open the vaines by his to much ſubtilnes it may eaſſily be corrected with our oyle of Maſticke, and ſo ſafly miniſtred. But let vs heare *Meſues* Iudgement of all theſe preparations, who agreeing with *Paulus* and *Auicen*, that writeth *Colocinthides* is to be beaten ſmall for our reaſons aforeſaide in theſe wordes: It doeth require (ſaith he) long

Lib. 7. cap. 4.

decoction

decoction and it is (as it ſeemeth to me) with the ſonne of *Serapion*, contrarie to the minde of the ſonne of *Zezaz*, to be beaten to ſmall pouder, that his malicious power may be mixed with other exquiſite things to correct him, that it may the ſooner paſſe thorow the bowels, and not ſtay in them for the thicknes of ſome part not wel beaten, whereby it may peraduenture be longer ſtaied in the bowels, and exulcerate them, chiefly when by ſome little partes of it ſenſiblie felt. who cãnot denie, but that al theſe are done more commodiouſlie with our eſſences, & with greater profit to the patient then the ſimple pouder. I thinke none, except ſome donghill raker, that is altogether vnskilfull in phiſicke. It remaineth that we ſet downe the extractions of purgers: and their preparations, and ſo to proſecute in order.

Of Eleborus.

Extractio ſine eſſentia Eleborie.

TAke the rootes of blacke Eleborus, freſh gathered in Autumne, 1.li. boile thẽ in water of Aniſeede & peniroyal, out of which the oile is drawen *Chimicallie*, cloſlie ſtopped in *Balneo*, a whole day, then ſtraine it foorth harde, and diſtill it by a filter, vntill it be cleare: then ſeperate the menſtrua, and in the bottome will remaine a ſlimie ſubſtance: vnto which poure the ſpirite of wine that it may be couered foure fingers, and ſo let it ſtand two or three daies cloſe ſtopped, to digeſt in Balneo, then poure away that part which is cleare, & put on more, doing as ye did before, vntill you haue drawen out all the eſſence, with reiterating the digeſtions, alwaies ſeperating the feces, according to arte: which done, ſeperate the firſt menſtrua in Balneo, that being done, circulate it with new ſpirites of wine of the infuſiõ of maces, for certaine daies, then ſeperate the *Menſtrue* againe, & in the bottome ſhall remaine *Eſſentia Ellebori* in forme of a ſirop, and Duskiſh of *Coulor*, the which thou ſhalt keepe to many vſes.

℈j of theſe eſſence mixed with certaine dropes of oyle of Aniſeeds

And myntes is giuen fasting with some conuenient decoction or water of wormes against the dropsie. Item with water of Betony it helpeth against diseases of the braine, as *Maniæ*, *Melancholiæ*, *Vertiginis*, *Epilepsiæ*, and *Paralysis*, it purgeth choler and fleame without any paine, and finally the whole bodie of all corrupt excrements, which (as *Hipocrates* saith) maketh a man healthfull, and as it were young: it draweth not onely the hurtfull humors and excrements out of the vessels by purging the bloud, but also from the whole bodie and skinne it selfe, and therefore it is very healthfull against *Elephantiasis*, the canker, *Erisipelas*, *malo mortuo*, all eating sores. *Paulus* did giue about ʒ i. of the roote of *Eleborus niger* infused in *aqua mulsa* fasting against the aforesaid diseases. I know not why in our time wee haue left the vse of it, and shunne it as it were some strong poison: and yet in the ancient time it was so much commended (except it bee through the vnskilfulnes of the Phisitions) seeing the malice of this medicine, and all other may easily be taken away with their true preparations, as we haue declared: and that this doth good, *Hypocrates* witnesseth, where he maketh mẽtion of white *Eleborus*, saying thus. To some bodies (saith he) *Eleborus* is troublesome: as in other places hee saith, that all byting medicines are naught for them, but it being corrected by art and industrie may rightly bee ministred to whom and when it ought, and worketh healthfully: but these men will say, that in the time of *Hypocrates* their bodies were more stronger, or else *Heleborus* in those countries had no malitious qualities (for simples according to their seuerall regions and places haue seuerall qualities) neither stirreth vp such fearfull passions as in our countrey: to which purpose *Messue* speaketh this of *Eleborus*, the white because it is troublesome to the bodies of this our time, let it be shunned as it were a strangling poison: and hee addeth, but the vertue of the black is tollerable euen vnto our time, although also verie hardlie. I thinke onely by this opinion many Phisitions to be so feared, that being content with the reading of some writers alone, they condemne thinges they know not, and whereof they haue no experience, with-

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Aph. 16. lib 4.

Lib. 2. cap. 20

out any reaſon diſalowing medicins, which is altogether an abſurditie, and vnfitly for a Phiſition at the length they will anſwere, that both the Greekes and Arabian Phiſitions did vſe thoſe violent medicines, becauſe they wanted the lighter as *Rhabarb, Caſſia Manna*, and ſuch like which may bee ſafely giuen and with more profit. But oh what great praiſe they get by theſe medecines in the curing of many diſeaſes. Do not theſe men know out of *Hypocrates*, that to extreame diſeaſes extreame medicines muſt bee applied, and that ſome times the excrements mingled with bloud in the vains muſt be drawen out, not from the onely concauitie of the partes, but from the whole bodie and from the partes fartheſt of, yea and the braine it ſelfe ſometimes, and the whole head & the inſtruments of the ſences, and the ſinewes, and the reſt of the intrailes muſt bee purged of many affectes: which when thoſe ſleight medicines can not doe, we muſt take the ſtronger, as *Eleborus Niger* chiefly. Although I knowe that at this day many notable Phiſitions both in Germany and Italie doe vſe the white with good ſucceſſe, out of the which if the eſſence be taken, as we haue taught, it may be giuen with meruellous profit of the ſicke and praiſe of the Phiſition to daily diſeaſes, and to ſuch as the ſuperfluities are broken out in the vttermoſt partes as the leproſie & Impetigo, for therein is a great and peculier power of eſſence, in that to bring foorth whatſoeuer is mingled with the bloud that doth corrupt it. It is alſo giuen to ſuch as haue the quartaine, dropſie, and are Melancholike, and to many other diſeaſes, as wee haue declared, becauſe it doth purge gently without any trouble or vomiting the excremẽt of the whole bodie.

Of Turpetum, Hermodactilis, Thymelea, Chamelea, Eſula, and other milkie purgations.

Extractum turpeti.

MAke *Meſues* Turbyth into powder, and chooſe that which is whiteſt, and gummy, and reaſonable newe, then put it into a glaſſe with a long necke, and put thereon the ſpirit of wine that it may be couered foure fingers, then lute

lute it with Hermes seale, and set it in Balneo two or three daies that the menstrua may draw forth all the essence, then powre out that menstrua & put on fresh, and do so still vntill all the substance or tincture be drawen out: then circulate all the menstrua together, that it may come to the highest perfection of degree, then seperat thy menstrua, and in the bottom will remaine thy essence, the which will bee more perfecter: if then in the correction of it yee adde for euery ℥ i. of essence, oile of nutmegges and Ginger ana. scrup. 1. For with this his operation is so altered, with a certaine meruellous propertie, that it worketh without lothsomnes & perturbations, and purgeth the ioyntes, and those fartheſt places from slime and thicke fleame whereas else it would onely drawe the thinne matter, and that very slouthfully. The dose of this essence is 1 scru. with redwine, or some decoction pectorall. It helpeth against the Hed opes and all phlegmatick diseases.

THe essence is drawen out of the white & chosen root of Hermodactilis of Aegineta after the same maner, as out of Eleborus. (Not the root of Cholchicus ephemeris: of the apothecaries, which *Dioscorides*, *Galen*, and *Paulus* affirme to be poison.) This draweth grosse slimie fleam especially from the ioynts, and therefore it helpeth much Arthrites: Yet it must bee corrected with the oile of comin and cloues, least with his windie humour it hurt the stomacke and prouoke lothsomnes in it: it is giuen either by it selfe or with some conuenient decoction. The dose is 1. scru. either more or lesse according to the strength of the patient. The rootes of *Esulæ*, *Thymeleę* and *Chameleæ*, *seu Meserij serapionis* and *thapsiæ succus*: which draw forth partly fleame, partly choller, & yet not without byting, becaus they be all sharpe and fiery, and verie dangerous, for they excoriat the bowels, & breake the mouthes of the vaines: the which are prepared in the same manner that *Eleborus* is, and their extraction is giuen without danger, if it be mixed with the extractiō of *Myrabolani* against the Hydropsie, and to purge sharpe humors out of the iointes themselues. The dose is about 1. scrup. with ℥ 1. of the oil: of sweet almondes. In the same maner yee may

Extractio Hermodactilorum. Dioscor. 45. cap. 79. Gal. simp. 6. Paul. lib. 7.

Extractio Lactarionū

draw the essence out of the graines of *Lathiridis* being beatē vnto the which to correct it ye shall put oile of Masticke and oile of Nutmegges.

Of wilde Cucumbers, Ebulo, sambuco, and Squilla.

Extractum rad. cucu. agrestis.

THe rootes of wild cucumbers must be gathered in May, and then stamped, and their iuice taken forth, the which must be filtred verie cleare: vpon which powre the spirit of wine *santalatum & optime præparatum*, then set all in Balneo 3. or 4. daies, and what is pure powre of, and put on more spirit of wine, vntill their remaine no more feces, then circulat all together for certaine daies vntill a higher degree, the which being done, seperat thy menstrua in Balneo, and congeale thy essence with a soft fire in sande vntill it be thicke, vnto which ad for euery ℥ i. of essence 1. scr. of oile of cinamō & ℈ ß. of the essence of safrō. This medicin doth purge sharpe humors mightyly, by which reason it helpeth the Hidropsie, the iaundies, and all obstructions of the liuer and spleene. If 1. *halfe scru.* or more according to the strength of the patient bee giuen with white wine in the morning fasting.

Out of the iuice of wilde cucumbers being gathered in Autumne when they are ripe is made a noble medicine, if it be rightly prepared to purge cholerick and sharpe excrements.

Elaterium. This medicine the Greekes call Elaterium, whose preparations *Dioscorides* sheweth in his fourth booke of symples. But if it be thus prepared, it is more effectuall, and with lesse danger or hurt. The iuice must be gently pressed out, & thē distilled by a filter vntill it be cleare, then put it into a glasse with a long necke, with as much of the spirit of wine, and let them digest in Balneo certaine dayes vntill it is seperated from his feces: then seperat the menstrua with a soft fire, & put on new spirits of wine *infusionis diamarg. frigidi*, and circulate them altogether 10. dayes in a Pellican, that the force of the medicine may bee increased, and all malignity taken from it: at length seperat the last menstrua, and coa-

gulat

gulate it with a moſt gentle fire, which will be done in a few daies, of the which take 1. oũ. and put thereunto oile of nutmegs and cinamom ana, 1. ſcru. and mixe them together, & ſo haue ye the Spagiricall preparation of Elaterium, or his Eſſence, which doth drawe meruellouſlie all ſharpe excrementes out of the ioyntes, and from the braine, and therfore helpeth much Arthritides, dropſies, old headach, and the falling ſicknes, the doſe is ℈ ß.

Out of the root of Squilla, after the ſame order you ſhall draw and prepare the iuice: but to doe it better ye ſhal take ſweete malmſie, it doth euacuat groſſe and ſlimie humors, that ſticke in the breaſt, by cutting, extenuating, clenſing, diſſoluing, and digeſting them, and taketh away the obſtructions of the liuer and ſplene, the doſe is ℈ 2. with ſome pectorall decoction, or cinamome water. *Extractum ſquillæ.*

De lachrimis purgantibus & Colocynthide.

ALL Phiſitians doe agree that Scammony is a moſt violent and dangerous medicine, and that for many cauſes, for with his biting blaſtes it hurteth the ſtomacke very much, and ouerturneth it. Further with his immoderate drawing it doth open the vaines, & with his ſharpnes doth excoriat the verie intrailes, and by that meanes bringeth great paines: for which cauſe *Galen* doth mixe him with Quinces, others do boile it with Galingale, Ginger, Aniſeed, Daucus, or Smaledge ſeedes, or with the muſcledge of Pſyllium, or boile it in a ſower or tart apple to make it more milde: but by the Spagiricall preparation it may be made ſo commodious to be vſed that it may be mixed with any other medicines without any danger, and ſafly miniſtred to purge choller and fleame. *Extractum ſcammoniæ.* *Lib, 1. a lim.*

Diſſolue Scammonie in oile of Maſticke drawen out by the art ſpagirical with the ſpirit of wine, that being done digeſt it eight daies in Balneo cloſe ſtopped: that which is cleere and ſhining powre of, and powre on new menſtrua, vntill you haue drawen out all the eſſence, notwithſtanding put apart all the feces, then ſeperat all the menſtrua, and

put on new ſpirit of wine coroliſated, that it may be couered, four fingers, circulat them all in Balneo 10. dayes or more, then draw away the menſtrua, and for euerie ounce of eſſence that remaineth in the bottome, yee ſhall put thereto the true eſſence of corall and pearles, ana 1. ſcrup. the eſſence of ſafron halfe a ſcru. oile of Aniſeedes and cinamon ana 1. ſcrup. & a halfe, mixe them all together on a ſoft fire vntill a reaſonable thicknes. Mingle this eſſence ſo prepared with the eſſence of aloes and Mirabolanes, and it will be a compounded medicine verie profitable to purge choler, and to draw downe ſharpe excrements from the head, halfe a ſcruple may be giuen by it ſelfe with 2. oũ. of oile of ſweet almondes without any trouble or heate of the hart or ſtomacke, or liuer and bringeth from thoſe places choler.

To prepare Euforbium, Sagapenum, and Opoponax, you muſt diſſolue them firſt in white roſe vineger diſtilled in Balneo, then ſtraine them through a ſearce from all their terreſtriall matter, and thus thou ſhalt doe 3. times that it may bee the purer: then vapor away the vineger, that the ſharpenes may be taken away with often waſhing it with roſe water, for theſe medicines are ſharpe, and of a thinne and fierie ſubſtance: but Euphorbium of all gummes is the hotteſt, ſubtilleſt & ſwifteſt, and burneth moſt with a fierie force (as *Galen* witneſſeth) which it doth with ſuch violence, that we muſt greatly beware of the vſe of it except it bee rightly prepared: *Serapio* and *Auicen* haue written that ʒ iij. taken of it doth kil: and yet *Aetius* and *Actuarius* vſed it not only to purge fleame, but alſo mightily to expulſe all ſharpe excrements. And *Dioſcorides* witneſſeth, that we muſt giue it to the ſicke of Iſchiadis onely mingled with honie. *Paulus* alſo ſaith ʒ i. of Euforbium being dronke with honie doth rather expell fleame then water. But by this preparatiõ following all his maligne quallitie may bee taken away, ſo that it will helpe verie much againſt the palſie, Arthritide, Crampe, dropſie, & purge fleame without any trouble whether it be thinne or thicke or lying among the ſinewes and ioyntes, and it is prepared in this order.

Lib. 7. ſimp.

Lib. 3. cap. 80.

Extractum Euforbij.

Take your Euforbium prepared and waſhed as is aforelayd

ſaid, and couer it with the ſpirit of wine, ſo that you may draw forth his eſſence, ſeperating the feces, and all the impurity, then circulat al with new Alcoole ſacharino 10. daies, then ſeperat the menſtrua and coagulat it with a gentle fier putting therunto at the end the oile of maſticke 2. ſcru. olei Aniſi 1. ſcrup. Eſſentia Corralli halfe a ſcrup. & make thereof a mixture. The is doſe 1. ſcrup. with ſome conuenient decoction to cure all the aforeſaid diſeaſes.

Thus are medicines prepared of Opoponax, Sarcocolla and ſagapenum moſt profitable againſt the ſame diſeaſes, of whoſe force purging downward the Grecians haue not ſpoken, but it was found out by the Arabians: and theſe purge more gentlier then doth Euforbium. of all theſe is made a compound medicine, purging thicke and ſlimie fleame euen from the furtheſt partes of, as the head, the ſinewes, the ioyntes and the breaſt. I will ſhortly if God giue mee leaue ſet forth a deſcription of our ſpagiricall practiſe, in which I will more fullie and at large declare the compoſitions and vſe of all theſe medicines. *Extractum opoponax ſar. ſagap. &c.*

The force of Colocynthida is ſo vehement in purging that ſometime with his onely touching, and yea, with his only ſmel he doth purge the belly of ſome. This medicine though it be otherwiſe moſt vehement, yet by the preparation following it may ſafely be miniſtred. Beate Colocynthida in moſt fine powder, and put thereon the Alcoole of wine well prepared, that it may be couered ſixe fingers, then digeſt it in Balneo 3. weekes being cloſe nipped, and in that time it will looſe all his ſharpnes: but if it be digeſted a longer time, the extraction will wax ſweet, and ſo it will be made a noble medicine againſt fleame and all other groſſe and clammy humors to draw them from the lower partes, and that without any harme, as wee haue declared, and therefore it is miniſtred with the Syrop of roſes or myrtels, againſt diſeaſes in the head, and megrim, and falling ſicknes, and apoplexia, and is alſo corrected with oile of Maſticke, Nutmegs, and cynamon. *Extractum colocynthidiu.*

Of ſtones that purge.

LApis Armeninus & Cyaneus muſt be made red hot vj. times

times and quenched in *aqua ardenti*, then beat them to powder very fine, and wash them with faire water, casting away the earth, & that which wil swim vpon the water, and do thus often times: then wash the rest of the powder that is left after it hath been first dried with water of Bugloſſe or meliſſa, euaporate away the water with a gentle fire, which being drie digeſt with our heauenly menſtrua & the ſpirit of wine in Balneo, and circulat it 30. daies to the higheſt degree, thē ſeperat the menſtrua, and congeale it with a gentle fire: and to correct it, ad the eſſence of pearles, corall, and ſaffron, with oile of cinamone and cloues, it helpeth againſt melancolike affects, the frenſie, vertigo, Epilepſia, Cephalalgia, quartaines, and the canker. His doſe is 1. ſcrup. & halfe with water of balme or Bugloſſe: it purgeth blacke choller, and whatſoeuer groſſe ſlimie thing is mixed with the bloud.

The ſtone Cyaneus thus prepared may more cōmodiouſly bee giuen in the confection of Alkermes, being commended by all Phiſitions againſt the trembling of the hart, ſyncope, ſadnes, and to ſtrengthen all the ſpirites, and to driue away all poiſons.

Of the preparation of Rhabarb, Aloes, Sennæ, Agaricke, Myrabolanes, Oxiphenicis, and of ſuch like of a meaner ſort.

THeſe medicines are compounded by *Actuarius* and the reſt of the Phiſitions among the true purgers, becauſe euerie of them do draw by his whole ſubſtance, their proper humor: for they purge not the whole bodie from the roote (as I may ſay) but not with ſo great trouble. Phiſitions vſe them chiefly to cure almoſt all diſeaſes, either becauſe they may bee vſed without any greater preparation then that which they themſelues know, or elſe becauſe they dare not trie any better, ſeeing they are ignorant of the preparations of their medecines. In the meane ſeaſon the purging power of theſe meane purgers may be greatly encreaſed with Spagyricall preparations by taking out of them that which is pure and ſeperating the feces which are contrarie to the purging

purging of mans bodie, & thereby will great profit follow. Firſt, for that the ſtomake will not be hurt with the medicine, when nothing ſhal hinder, but that it may performe his worke & ſpedily moue the bodie & be likewiſe moued of it againe. And ſecondly the ſick or diſeaſed perſon wil more eaſily a great deale take it, for that there is but a little quantity of the medicine, which are ſometimes found to be harde, that they had rather change life for death, then they would drinke vp whole cupfuls of thoſe troubled & thicke medicines, which the ſtomacke of many can not abide before they take them, or elſe is made ſo weake that it loathing them, do caſt them vp againe, and that with great trouble. True phiſitions therefore ſhould giue diligent heede to ſeeke out theſe preparations of medicines, both for their honour of the art of Phiſicke, & for the health of the diſeaſed. It is manifeſt that the eſſence of *Rhabarb* is of a purging power, becauſe of his ſubtill part, which is left in his decoction. ſo that thereby he looſeth his purging vertue, which by Phiſitions is taken out, if it be macerated in ſome thinne liquor by putting too white wine & Cinamom. They call this the infuſion of *Rhabarbe*, becauſe they do after a ſort draw out the force and eſſence of the Rhabarbe caſting away the feces. But by this methode following, that medicine will be made a great deale better and more profitable. *Ex Raba*

Beate thy *Rhabarb* to powder and put thereon the Alcool of wine that it may be couered foure fingers, then cloſe it faſt and ſet it to digeſt three or foure daies in Balneo, vntill the menſtrua be coloured, then powre it out & put on freſh, & do ſo vntil the menſtrua will be no more coloured, that the feces remaine white, all being well circulated according to art, ſeperat the menſtrua by Balneo, and the eſſence of the Rhabarbe will remaine in the bottom: then to euery ounce thereof ad oile of cinamon 2. ſcrup. of which if you giue 1. ſcrup. with a ſpoonfull of white wine, it doth purge more mightely then 1. oũ. of the infuſion, & yet with leſſe trouble. This medicine may be miniſtred vnto children & to women with child & old men, and to thoſe that are weake through ſicknes. It purgeth and bringeth forth yellow choller. The feces or earth that doth remain is of a binding qualitie, and therfore it is preſcribed againſt *Lienteria, Diſſenteria, & alus fluoribus.* But if any deſire to haue it purge more ſtronger, let him calcine the feces in a reuerberatorie, & then

with water draw forth his ſalt, & with reiterating his filteratiõs it wil bee purifyed like chriſtall: then caſt his eſſence that was drawen out vpon his alkaly, & digeſt him, & then diſtill him, for by this meanes the ſtrength of all medicines ſhall be increaſed.

ractum *es.* So ſhal you prepare the extractiõ of aloes, which doth purge choller and thicke fleame, but gently chiefly from the ſtomacke and intrailles, and ſtrengtheneth thoſe parts as wel in clenſing as purging them, to this extraction ad oile of cloues and mace, to reſiſt his force, & the oile of maſticke to take away his ſharpnes and corroding quallity. Agaricke being prepared after the ſame order doth purge chiefly fleame out of the ſtomack, meſenterion, liuer, ſpleen, and lungs from the braine and ſinewes, not ſo ſwiftly becauſe his power is weake. His doſe is 2. ſcrup. aſwell to the young as to the old, but becauſe it doth ſomwhat offend the ſtomake, it is corrected with the oile of ginger and ſpike. Thus may you haue out the extractiõs or eſſence of ſene, polypody, mechoacam, mirabolanes, and ſuch like, which you may miniſter to whom and when they be conuenient, by putting to them their proper corrections according to the qualitie of the ſicknes and the ſtrength of the diſeaſed.

ractum *rici.*

Theſe are they which I purpoſed to ſet forth of the Spagiricall preparations, meaning ſhortly (God willing) to ſet forth greater thinges, that thereby thoſe that are ſtudious for true phiſicke, may enioy my labors, watchinges, and trauelles, and the profit that I haue gotten thereby through the talke of diuers learned men. Of which I thought good to ſhadow certaine thinges with certaine ſecret words of art, leſt I ſhould ſeeme raſhly to caſt forth thoſe pretious pearles heare ſet forth principally for the Spagyricall Phiſitions to the Sophiſters of all good diſcipline, and contemners of the ſecrets of nature, who when they haue gotten any commõ or neuer ſo ſleight a thing out of the neaſt of *Cadmi fillius*, they contemne things vnknown, and are not afraide to raile at that art, and vnwiſelye to taunt with all kind of bitter words, at that which they neuer ſo much once did ſee.

FINIS.

The vertues of aqua Balſamie.

IT preſerueth all things from putrifaction that is put therein or annointed therewith, as the naturall balme doth in all reſpectes.

If any bee touched with the peſtilence, ſo that the hart or braine be not infected, geue them ʒ 2. thereof to drinke, and annoint his ſtomacke with the ſame, & lay him downe to ſweat, and in once or twiſe vſing it, by the grace of God they ſhall be holpe, for it will ſuffer no venome to remaine within the body. Being taken in the aforeſaid order, it helpeth thoſe that haue ſurfeted by any meanes.

Being anointed on the ſtomacke morning & euening, it cauſeth an apetite, and conſumeth cold humors: alſo if you drinke thereof euery morning ʒ i. faſting, it will purge the head and ſtomacke of all ſuperfluous moiſture and ſharpeneth the ſight, if ye drop now and then one drop into the eie.

Being drunke as is aforeſaid, it helpeth thoſe that are troubled with the Rume, Catarre, cough and ſtitch in the ſide cauſed of winde.

Being put into the eare, it comforteth the ſight and hearing meruellouſly and all impediments in the head, and conſumeth all euill humors by his proper qualitie and nature, ſo that if ye vſe it, ye ſhall wonder at the operation. It helpeth all manner of woundes, in what place of the bodie ſoeuer they bee, if yee waſh them therewith, and lay thereon a cloth wet in the ſame twiſe a day.

If yee waſh the Sciatica therewith, and lay thereon a cloth wet in the ſame, it taketh away the paine in very ſhort time.

It prouoketh vrine, and expelleth grauell in the raines, being drunk with parſlie water, or ſome conuenient licour: it is good againſt the Feuer Quartane, if ye drinke thereof 10 or 12. daies together euerie morning ʒ 1. or ʒ 2. after that the ſtomacke hath bene euacuated. It reſolueth all aches and ſwellinges, comming of cold, if ye bathe the place therwith. It helpeth the tooth ach, if ye hold it in your mouth ſo long as ye may ſuffer it. It helpeth thoſe that are troubled with the Cramp, or that haue their mouthes drawen awrie by that meanes, if they drinke a ſmal quantity and hold the ſame in their mouth, & annoint the partes therewith morning and euening.

Aromatico, L F.

THis *Armatico* is good againſt moſt contagious diſeaſes, as the falling ſicknes, Melancolie, the Gout, Elephantiaſy, & Reſolutions, and ſuch like kinde of diſeaſes, as the quartane, the tertian, and quotidian. It is moſt profitable for thoſe that are ſtrooke with the peſtilence, or that haue dronke poiſon, & for thoſe that are continually pained in the head, alſo it is very profitable againſt the dropſie, and water betweene the ſkinne and the fleſh, and thoſe that cannot fetch their breath, and againſt obſtruction of Menſtrua, maligne vlcers, the Pox, and ſuch like diſeaſes: it is either to bee eaten or drunke in wine, or a litle warme broth: itpurgeth both the ſtomacke and bodie of all noyſome humors.

Fodicationum Emplaſtri.

THe vertues of this plaſter are innumerable, as well againſt old vlcers as new, and alſo woundes. It drieth, mundifyeth and increaſeth good fleſh, and healeth more in a weeke then any other doth in a moneth. It will not ſuffer the fleſh to corrupt nor putrify, nor euill fleſh to grow. Againſt ſinewes being thruſt through or bruiſed it is an excellent remedy. It draweth forth Iron, Lead, Wood, & ſuch like being layd vpon the woũd. It cureth the biting or ſtinging of venemous beaſtes. It bringeth an impoſtume to maturation, being onely laid thereon. It is excellent againſt the Canker, *ignem perſicum*, and to mitigate all paines. And it may be kept 30. yeares in force.

Theſe are to bee ſolde by *Iohn Heſter*, dwelling at Pooles wharfe *at the ſigne of the Stillitorie.*

1591.

The Table of the firſt part of this Booke, thoſe marked with R. ſignifieth remedies.

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